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Imprinted at Edinburgh by Robert
Young, Printer to the KINGS
most excellent MAIESTIE.

CUM PRIVILEGIO.

Anno. 1638.

And re-printed at *ABERDENE*,
by JOHN FORBES, Anno 1663.







will; no doubt, seem strange to see my name in print, standing so neare these men who are Interlocutors in the succeeding pages, their profession and mine being of such different natures: But I shall inreat the ingenuous reader to take notice of the necessitie of this my doing.

I am by the three Answerers to these Demands wronged, and that by an injurie of an high nature, challenged in writing to have done that, which God doth know never entred into my thoughts; and for any thing the answerers did or do know, never came into my minde. And though by the law of challenges, they having challenged me, I may choose the weapons (which certainly should have been in another kind, had the challengers been of another profession) yet being men of so holy a function, I have thought good to make choyce of their own weapons; and by my pen to do out that blot, which they by their pen have laid upon me. And I have thought it fit to do it in a scedule annexed to this book (which for that cause onely I have caused to be here reprinted) that where mens minds perhaps may be poysoned by swallowing an untrueth in their answers, so deeply wounding my honour and loyaltie; this antidote might be ready at hand to cure them, before they should be fully tainted with it: As likewise

supposing that if they should be printed severally; many might meet with their answers alone, which might leave in them a bad impression of me; if they should not be attended with this just and true expression of mine.

The injuries wherewith I am violated by the three answerers, are of two sorts: one of them strikes me alone, as his Sacred MAJESTIES high Commissioner: The other wounds me as his MAJESTIES Counsellour; and with me all of that honourable board. The former is this.

They deliver affirmatively, That the Declaration which they tendered me of their late Covenant, was such as I accepted, and was well pleased with. And this they set down twice for failing: In their answer to the first Demand towards the end, and in their answer to the third Demand a little before the middle of it: And that with such confidence, as truly I cannot with any justice blame the reader for believing of it, when it fell from the pens of these men, whose profession is the teaching of truth.

But I shall desire the readers to suffer themselves (notwithstanding the prejudice of these mens persons) to be undeceived by a plain averment of truth.

I am confident none of these three answerers ever heard me say so, nor will they say they did. If they but heard it from others (which I do verily believe they did not, and shall do so still, till they avouch their authors) sure no man can choose but misse in them that civill prudence, which will not allow any descreet man to affirm that of any other; much lesse of a person of my qualitie, and at this time of my place; the foundation whereof shall be so frail and slipperie, as report, which is alwayes uncertain, and most times false.

For clearing the truth, I do averre upon mine Honour that I
never

never said so, / never thought so. And though that that Declaration was much bettered by the industry of some well affected (from what was first intended) yet it gave me not satisfaction: and I dare boldly affirm, I never said it would give my Master the Kings MAIESTY any. My justifiers in this shall be these Noblemen, Gentlemen, & others to whom I ever spok, either publickly, or in private. I was indeed content to catch at any thing I could, when I could not obtain what I would: as being willing to do my Countrey-men that respect, as to the utmost of my power to recommend to my gracious Master, with all favourable construction, even that which I then thought, and did know fell short of just and home satisfacti-

† Nor is there any ground for their opinion of my acceptance of that declaration, unlesse they call receiving, accepting; and that was not in my power to refuse, it being conceived in formall words of a supplication, and so tendered to me, who by my Royal Master his instructions was comanded to receive the petitions of all his good and loyall subjects.

on. † And here, I do confesse, I cannot charge it for a faultie mistake upon the readers of these asseverations of the three answerers, if they should before this my declaration, conceive that his MAIESTY were in all probabilitie like to rest satisfied with that declaration of the Covenant; having it delivered to them from men whom they have in all this busines beleeved as much as them-

selves, that his MAIESTIES Commissioner, who in all likelihood did know his MAIESTIES minde best, did rest satisfied with it.

But his MAIESTY hath just reason to charge me, if these asseverations were true; as I have good reason to vindicate my self, they being not true. The trueth is, if these asseverations be true, I do professe to the whole world, that his MAIESTY hath a most just cause to discharge himself of me, and my service, and to discharge me of all trust in this, or

any other negotiation. For I professe, that I knowing his MAIESTIES constant dislike of the said Covenant, it must bewray in me, either breach of trust, or want of judgement; If I should go about to make either my self, or the world believe, that my Master could receive satisfaction by such an explanation.

And here I cannot dissemble, but must ask leave to vent my self thus far. Had these wrongs been put upon me by the pens of other men, and not of these whose professions I am forward and willing to beleieve (because I would have it so) will not suffer them to embrace wilfull and malicious designs: I should justly have doubted, that there had been some men in this Kingdom, who being afraid of a settling and peaceable conclusion of this busines, had gone about to raise in my royall and gracious Master a jealousy of my slackness in my King and Countries service, that so I might be called back, *re infecta*.

If any such enemies there be to the peace of this miserable distracted Church and State, I beseech God in time to discover them, and that all may end, in covering them with shame and confusion. The summe of all I will say of this personall wrong offered to my self, is this: If these reverend and learned Gentlemen, the Answerers, in these untrue aspersions intended any harm to me, I shall only now requite them with a cast of their own calling; I pray God forgive them. If they intended me no harm, then I do expect that they will give my self and the world satisfactiō, in clearing me that I gave them no ground for these their asseverations. And so being confidēt of his MAIESTIES goodnesse to all his Ministers; among the rest, to the meanest of them, my self, especially in this particular, that he will never be shaken in the opinion of my loyal

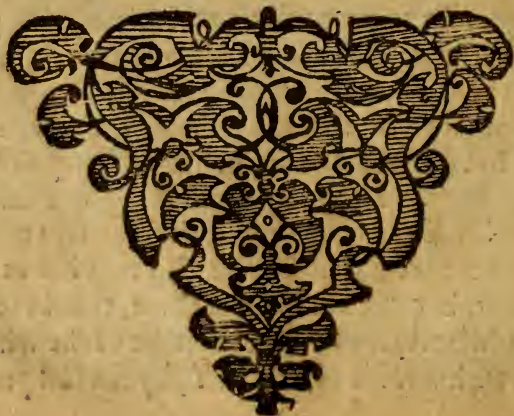
loyal and constant service, upon such slight, light, and groundlesse reports. I will say no more of that first point.

For that which concerneth my self as a Counsellour, and the rest of that honourable boord, averred by the three answerers, in their answers to the third and fourteenth Demād; I do here protest befor almighty God, that none of the allegations alledged by the three answerers, nor any petition given me by the supplicants, moved me to give way, that the order of the Counsell table should not passe into an act: for I did then, and do now avow, that I then was, and now am fully satisfied with his MAIESTIES most gracious declaration; and that in my opinion all ought to have thought themselves sufficiently freed from fears of innovations. But the true reason was this, I was so tenderly affectioned towards the peace of my Countrey, that I gave way to that, which many of honourable qualitie assured me, if it were not done, a present rupture might follow, and so consequently the ruine of this Kingdom; which I was resolved to keep off so long as possibly I could, retaining my fidelitie to my Master. Which care of mine I find but slenderlie requited, when it is made an argument to perswade his MAIESTIES good subjects to do that which is so displeasing to him, and so unsafe for them. And yet even in this passage, it would have been expected from men of that profession, that nothing should have passed but undoubted trueth. In which point too they have failed, either as I hope by a mistaking, or a mis-informing. For the Missive once thought fit to be sent to his MAIESTY was never rent, but remaineth yet as it was: and we did not send it. because we did not think, thanks to his MAIESTY would be seasonable in the name of the whole Kingdom, when we knew his MAIESTY, by the last proceedings
of many

of many, and protestations made against his royall declaration (pretended in the name of the whole countrey) could not receive satisfaction.

To conclude, notwithstanding this personall wrong offered to me his MA I E S T I E S high Commissioner, I will carefully, cheerfully, and constantly go on with this great busines, wherewith he hath intrusted me Which as I pray GOD that it may prosper under my hands: so I praise God that he hath given me so cheerfull and willing a heart to go on in it; that if my life could procure the peace of this torne Church and Kingdome, to the contentment of my royall Master, and comfort of his distracted subjects; he who knoweth all things, knoweth likewise this truth: It is the sacrifice of the world, in which I would most glorie, and which I would most sincerely offer up to GOD my KING and Countrey.

HAMMILTON.



ABERDEEN UNIVERSITY

GENERAL, DEMANDS,
Concerning the Late
COVENANT;

Propounded by the Ministers and
Professors of DIVINITY in ABERDENE:

To some Reverend Brethren, who came thither
to recommend the late *Covenant* to them, and
to those who are committed to their charge:

T O G E T H E R

With the *Answers* of those reverend
Brethren to the said *Demands*:

As also

The *Replies* of the foresayd Mini-
sters & Professors to their *Answers*.

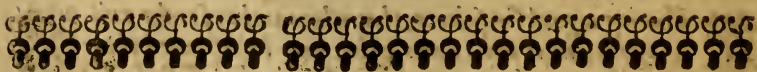
I. PET. 3. 15. 16.

*Sanctifie the LORD GOD in your hearts, and be readie
alwayes to give an answer to every man that asketh
you a reason of the hope that is in you, with meeknes
and feare:*

*Having a good Conscience, that whereas they speake evil
of you, as of evill doers, they may be ashamed that
falslie accuse your good conversation in CHRIST.*

A B E R D E N E,

Reprinted by JOHN FORBES, Anno Dom. 1662.





GENERAL DEMANDS,

Concerning the late Covenant :

Together with *Answeres* to them, and *Replies*
to those *Answeres*.

THE FIRST DEMAND.

BY what Power, or Warrant, these our Reverend Brethren can sue of us, or of our People, subscription to this late *Covenant*; not being sent by his MAJESTY, or by the Lords of Counsell, nor by anie Nationall Synode of this Kingdome, nor by any Judicatorie established in it? And, how they can enforce upon us, or upon our People, who are no wayes subject unto them, their Interpretation of the Articles of the *Negative Confession*? In respect whereof, as also in respect of that Band of mutuall Defence against all persons what-so-ever, this late *Covenant* is substantiallie different, from that which was subscribed by the KING and his Subjects, *Anno 1580*, and *1581*.

ANSWERE.

VVEE are not come hither, to usurpe the Authoritie of any Civill or Spirituall Judicatorie, or to enforce upon our
A 2 Reverend

Reverend Brethren, and the People committed to their Charge, the subscription of the late Covenant, or the Interpretation of the Articles of that Confession which is called Negative, or what-so-ever else of that kynde: But are sent, to represent unto them, in all humility, the present Case and Condition of this Kirke and Kingdome; crying for help at their handes also: and, in Brotherlie love, to exhort, and intreat, that they will be pleased, to contribute their best Endeavours, for extinguishing the common Combustion, which by joining with almost the whole Kirke and Kingdom, in the Late Covenant, we trust they may lawfully doe, without prejudice to the King's Majestie, or to any lawfull Judicatorie, or to that Confession of Faith above mentioned: Since the sound Interpretation and Application thereof, to the Errors of our Times, can make no substantiall change, and the Band of Mutuall Defence, wherein we obledge our selves, to defend the true Religion, and the King's Majesties Person, and Authoritie, against all persons whatsoever, is joined, at first, with the Confession of Faith. Lyke as his Majesties Commissioner objectting, That our Covenant was suspectt, to be an unlawfull Combination against Authoritie, and to be the main hinderance of obtaining our desires, hath accepted, and was well pleased with our Declaration; bearing, That we have solemnlie sworne, To the uttermost of our power, with our Means and Lives, to stand to the defence of the King's Majesty, as of G O D'S Vice-gent, set over us, for the maintenance of Religion, and ministration of Justice.

R E P L Y.

WE have, Reverend Brethren, sufficiently considered and examined your Answeres to our Demandes, by which we expected full satisfaction to all our Scruples and doubts concerning the late Covenant: But truelie, in Modestie and Brotherlie Love, we tell you, that your Answeres (what-so-ever you thinke of them your selves) have not given us that satisfaction which we expected. We know that some who rashly condemne every thing which is said or written contrary to the cause which they maintaine, will boldly say of us, that
we

we have closed our eyes against a cleare and ingyring Light: But first, we say with *Job*, *Our witnesse is in Heaven, and our recorde is on high.* That LORD who only seeth the secrets of hearts, knoweth, that we love His Trueth, and are ready so soone as it shall be shown unto us, to embrace and professe it before the World. Next, we appeale to the Consciences of all imparciall Readers, who shall have occasion to weygh and consider maturelie the weight of our Arguments, and of these Answeres which it hath pleased you to give us: wishing them, yea, most humblie and earnestly intreating them, to judge both of your writtings and ours, without prejudice, or any partiall respect. Yea, we are confident, that ye also, of whose love to the Trueth of GOD we are perswaded, will after better advysemēt, and more mature consideration of the matters debated, acknowledge, that we are not against the Trueth, but for it. The LORD open your eyes, that you may clearly see, that Trueth for which we stand.

WEe objected to you, *Reverend Brethren*, that you had not a Calling to urge us to the subscription of the late *Covenant*, from anie acknowledged Authority, or lawfull Judicatorie, established in this Church or Kingdome: to which Objection ye answered not here particularlie, as we expected. And whereas you say, That you are come to exhort us, and our People, in all humilitie, to joine with you; how is it, that without our content, and against our will, not having lawfull Authoritie, which you seeme here not to acclaime to your selves, you have publickly preached to our People, within our Congregation? which is a thing repugnant to those places of Scripture, in the which the Spirit of GOD recommendeth to Elders, or Pastors, the care of those Flockes, *Over which the holy Ghost hath made them overseers, Acts 20. 28. 1. Pet. 5. 2.* as also telleth us, That the Pastors whom the Flocke must know, and to whom they must submit themselves, doe watch over the Soules of that Flock, and must give account for them, *1. Thessal. 5. 12. Hebr. 13. 17.* It is also contrarie to the lawes of the Christian Church in all ages. For by the ancient *Canons*, Pastors are commanded, to containe themselves within the limites of their own Charge; and not to presume to exercise Pastorall Office

in another Pastors Diocesse, or Parioch, without leave : As also, they forbid Pastors, to receive to Divine Service, anie man of another Pariochin, that cometh in contempt of his own Pastor. *Concil. Nicen. 1. Oecum. 1. Can. 16. Concil. 2. Oecum. Constantinop. Can. 2. Concil. Carthag. 2. Can. 11. Concil. Carthag. 3. Can. 20. Concil. Chalced. Oecum. 4. Can. 13. Concil. Nicen. 2. Can. 10. Concil. Tribur. Can. 28. Concil. Nannet. Cap. 1. & 2. † 2.* We did not without reason say, That you, and others of your Confederation, enforce your Interpretation of the Negative *Confession* upon others; seeing we heare, that some Pastors and Prelates are forced to flee to forraygne Countreyes, for fear of their lives, because they have refused the said *Interpretation*; and those who have stayed in the Countrey, dare scarce lie appear in the high wayes, or streets, and are threatned, that their Stipends shall not be payed unto them, untill they subscribe your *Covenant*. † 3. Whereas you doe in Brotherly love exhort, and entreat us, to contribute our best endeavours for extinguishing the common Combustion, we praying GOD, for your pious zeale, and for the lovingnesse and modesty of your speeches, (wherein, by GOD'S help, we shall labour to keep correspondence with you; that both we and you may show our selves, to have learned of CHRIST, *Meeknesse, and lowlinesse of heart*) we most willingly promise to doe so, by all means which our consciences will permit us to use, as also to joine our most humble and hearty Prayers with yours, that it may please GOD in this dangerous exigent, to *doe good in His good pleasure, to our Sion, and to builde up the walls of our Jerusalem*. † 4. We may justly say, that this new *Covenant* is substantially different from the *Old*, which was made *Anno 1581.* in respect it not onlie containeth that *Old Covenant*, or *Confession*, which was allowed by two Generall *Assemblies*, but also your interpretation of it, which, as yet, hath no such Authoritie, or Approbation. † 5. No Band of Mutuall Defence, *Against all persons what-so-ever*, is expressed in the *Covenant* made 1581. And altho it were, yet the case is very unlike: For Subjects may make such a *Covenant* of Mutuall Defence, by Armes, with the consent of the King, who only, under GOD, hath the power of Armes, or of the Sword, in this Kingdome. But they who made this late *Covenant*, had not his consent, as that former or olde

olde *Covenant* had : which is a thing so evident, that no man can call it in question. † 6. As for that which you affirme here, that my Lord Commissioner his Grace was well satisfied with your *Declaration*, it becommeth not us, to pry narrowlie into his Graces doings : but truely we have more then reason, to pry most narrowlie into the words of a *Covenant*, which is offered unto us, to be sworne, and subscribed, lest we abute, and prophane the Sacred Name of GOD, and tye our selves to the doing of any thing which is displeasing unto him. Last of all; whereas ye desire us, to joyne our selves to you, and to the rest of your Confederacie, who are (as you affirme) *almost the whole Church and Kingdome*, truely we cannot but reverence such a multitude of our Reverend Brethren, and deare Countrey-men, and are ready to be *followers of them, in so farre as they are followers of CHRIST* : But neither can we *doe any thing agaynst the Trueth*, neither can we attribute so much Authoritie to their multitude, as otherwise we would, in respect there hath been so much dealing for *Subscriptions*, in all quarters of this Kingdome, and so manie have beene threatened, to give their consent, as we are most credibly informed.

The Second Demand.

Whether or no we ought to subscribe the foresaid Covenant, seeing all Covenants of mutuall Defence, by force of Armes, made amongst Subjects of any degree, upon whatsoever colour or pretence, without the King's Majestie or his Successours privitie and consent, are expresse forbidden by King JAMES of blessed Memorie, and the three Estates of this Kingdome, in the Parliament holden at Linlithgow, Anno 1585?

ANSWER.

The Act of Parliament forbiddeth in the first part, Leagues and Bands of maintenance privilie made, such as are called Bands of *Maintenance*, as the act in Queen MARIE'S time, to which it hath relation, doeth

doeth beare. And in the second part, only such, as tend to the publick disturbance of the peace of the Realme, by moving sedition. But no act of Parliament doeth discharge, nor can any iust Law forbid, Conventions or Covenants in the generall; or such Covenants in speciall as are made with GOD, and amongst our selves; not for any mans particular, but for the common benefite of all; not to move Sedition, but to preserve Peace, and to prevent trouble: which by all probabilitie had been to many, before this time, too sensible, if this course had not been taken. Conventions and Covenants (in the iudgement of Jurisconsults) are to be esteemed and iudged of, according to their diverse ends, good or bad: which made King JAMES of happy memory to take it for an undoubted maxime, That pro aris & focis, & pro patre patriæ, the whole body of the Common-wealth should stirre at once: not any more as divided members, but as one consolidate lumpe.

Replie.

In that second part of that Act of Parliament holden at Linlithgo, Anno 1585. are forbidden, All Leagues or Bands of Mutuall Defence, which are made without the privitie and consent of the KING, under the pain to be holden and execute as movers of sedition and unquietnesse, &c. Wherefore we can no wayes thinke, that any Bands or Leagues of Mutuall Defence, by force of Armes, are there permitted, (that is, not forbidden) seeing first the words of the Act are so generall, for in it are discharged All Bands made among Subjects of any degree, upon any colour whatsoever, without his Highnes, or his Successours, privitie and consent had and obtained thereunto. Next; All such Bands are declared to be Seditious, and perturbative of the publicke Peace of the Realme: or, which is all one, are appointed to be esteemed so. And therefore, we can not see how any Bands of that kynde can be excepted, as if they were not seditious.

2. We doubt not, but the late Covenant being considered, according to the maine intencion of those Pious and Generous Gentle-men, Barons and others our dear Countrey men, who made it, especially our Reverend Brethren of the holy Ministry, is a Covenant made with

GOD,

GOD, and proceeding from a zealous respect to GOD His Glory, and to the preservation of the puritie of the Gospell in this Church and Kingdome: But we cannot finde a Warrant in our Consciences, to grant, that such *Covenants*, in so farre as they import *mutuall Defence, against all persons what-so-ever*, none being excepted, no, not the KING, (as it seemeth unto us, by the words of your *Covenant*, but farre more by the words of your late *Protestation*, the 28 of June; wherein you promise, *mutuall Defence, against all externall or internall Invasion*, menaced in his Majesties last Proclamation) are not forbidden by any Band, nor justlie yet can be forbidden. For, first, we have already shovne, that they are forbidden in the foresaid Act of Parliament, *Anno 1585.* 2. No Warrefare; and consequentlie, no *Covenant*, importing Warrefare, is lawfull, without just Authoritie, which, we are perswaded, is only in the supream Magistrate, and and in those who have power and employment from him, to take Armes: Yea, so farre as we know, all moderate men, who duely respect Authoritie, will say, that it is so in all *Kingdomes*, and *Monarchies*, properly so called: (Of which nature is this his Majesties most Ancient Kingdome,) And, that it is altogether unlawfull to Subjects in such Kingdomes, to take Armes against their Prince. For which cause, that famous and most learned Doctour *Rivet*, in a late Treatise called *Jesuita vapulans*, speaking of the judgement of *Buchannan*, and others, who taught, that Subjects might take Armes against their Prince, in extraordinary Cases, and extreame dangers, of the Religion, and Common-wealth, professeth first, that he, and all other *Protestants*, condemne such doctrine. Secondly; That this Error did proceed from a mistaking of the Governement of the Scottish Kingdome, as if it were not truly & properly *monarchical*. Thirdly That the rashness of those wrytters, is to be ascribed partlie to the hard and perilous times of persecution, wherein they lived, and partlie *Scotorum præservido ingenio, et ad audendum prompto*. Thus he wryteth in the 13. Chap. of the said Booke, Pag. 274. and 275. answering to the recrimination of a *Jesuit*, who had affirmed, that *Buchannan*, *Knox*, and *Goodman*, had written as boldlie, for the Rebellion of Subjects against Princes, as any of their Order at any time had done. A thing much to be noted by us at this time, lest we any

more give that advantage to *Jesuites*, to make Apologie for their rebellious Doctrines and Practises. 3. Not only making of *Covenants*, but also all other actions, are to be esteemed and judged of, first, by the equitie of the subject, and matter; then, by the end: For if the matter pactioned (that is, which the parties mutuallie doe promise) be justlie forbidden, by a lawfull Authoritie; and consequentlie be unlawfull in it selfe; then the goodnesse of the ende, or project, can not make the paction, or *Covenant*, to be good, or lawfull.

The Third Demand.

If it be alleadged, that in extream and most dangerous cases, such Acts of Parliament may be contraveened, *Quaritur*, whether there be now such extream case, seeing we have his Majestie, in his former Proclamations, avowing, protecting, declaring, and in this last Proclamation taking God to witnesse, that he never intended any Innovation of Religion; and also seeing He hath removed already all that which made men feare Novations, to wit, Service Booke, Booke of Canons, and the alleadged exorbitancie of the new high Commission.

A N S W E R E.

If the removing of the Service Booke, Booke of Canons, and the limitation of the vast power of the high Commission, containyng so much superstition, and tyrannie of Prelates, be a benefite to this Kirke and Kingdome, we ought, under GOD, to ascribe the same to the peaceable Meettings, humble Supplications, and religious Covenanting of the Subjects; which have given information to his Majestie, and have procured from his justice and goodnesse, so great favour, as is thankfullic acknowledged in the last Protestation: which doeth also expresse the many particulars, wherein his Majesties late Proclamation is not satisfactorie. And therefore, the Lords of his Majesties Privie Counsell, upon the Supplication and Complaint of his Liedges, were moved to rescind the Act of the Approbation of the foresaid Proclamation,

mation, and to rent the subscriybed *Missive*, which was to be sent therewith to his Majestie, We are confident, that the Declaration wherewith his Majesties Commissioner was so well pleased, will also give satisfaction to our Reverend Brethren; and that they will not thinke it convenient for them to give further approbation to the Proclamation, then the Counsell hath done, although all of us ought, with thankfulness, to acknowledge his Majesties benignitie.

Replie.

We will not here dispute what hath been the maine or principall cause moving his sacred Majestie to discharge the *Service-Booke*, and other things which occasioned the present perturbation of our Church; nor yet whether or nor his Majesties Proclamation may give full satisfaction to all the feares and doubts of his Subjects. For our selves, we professe, that upon his Majesties Declaration, and gracious Promise contained in his Majesties last Proclamation, we believe, first, that his Majestie *never intended Innovation in Religion*: Secondly, that he will *maintain the true Protestant Religion, all the dayes of his life*: which we pray GOD to continue long. Thirdly, that all Actes made in favours of the *Service-Booke*, &c. are discharged. Fourthly that he will never urge the receiving of the *Service Book, Book of Canons &c.* or anie other thing of that Nature, but by such a faire and legal way, as shall satisfie all his Subjects. And thence we doe collect, that which we affirmed before, to wit, that ther is no such extraordinary or extream case, as might give occasion to Subjects to make such a Band, as is directly forbidden by the foresaid Act of Parliament, and to contraveane it in such a manner, as may seem to import a resisting of Authoritie by force of Armes.

The Fourth Demand.

Concerning that Interpretation of the Negative Confession, which is urged upon us, & wherein the Articles of *Pearth*, & *Episcopacy* are declared to be abjured, as well as all the points of *Popery*, which are

are therein expressly and distinctly mentioned; *Quaritur*, Who are the Interpreters of that Confession? that is, Whether all the Subscribers, or onely those Ministers conveened in EDINBURGH, in the end of Februarie, who set it down? If all the Subscribers; then what reason have we to receive an interpretation of that Confession from Laicks, ignorant people, and children? If onely those Ministers conveened then in EDINBURGH; then, seeing no man should take an honour to himself, but he who is called of GOD, as AARON, *Hebr.* 5. 4. what power and authoritie had they over their Brethren, to give out a judiciall Interpretation of these Articles of Faith, and to inforce their Interpretation of these Articles upon them.

ANSWERS.

The subscribers are here misinterpreted in two poyntes, very materiall: One is, that they presume upon power, or Authority, which they have to give out a judiciall interpretation of the Articles of the Confession, and to enforce the same upon others: whereas they onelic intended, to make knowne their own meaning, according to the minde of our Reformers; and in charity to propound and recommend the same to others, who might be made willing to embrace it: Although it be true also, that very great numbers of Ministers were conveened, and testified their consent at that time: and although the private judgement of those who are called Laicks, ought not to be mis-regarded: for it is confessed, that an Interpretation, which is private ratione personæ, may be more then privat ratione mediî. The other, which being observed, will answer diverse of the following Demands, that the Articles of Perth, and of Episcopall Government, are declared to be abjured, as points of Popery, or as Popish Novations: wheras the words of the Covenant put a difference betwixt two sorts of Novations: one is of such, as are already introduced in the Worship of GOD, and concerning those, whatsoever be the judgement of the Subscribers, which to every one is left free, by the words of the Covenant, they are onelic bound, to forbear the practise of them, by reason of the present exigence of the Kirke, till they be tryed, and allowed, in a free Generall Assemblie

Assemblee. The other sort is of such Novations, as are particularlie supplicated against, and complained upon, as the Service-Booke, and Canons, &c. which are abjured, as containing points of Poperie. And this we avouch, from our certain knowledge, to be the true meaning of the controverted words of the Covenant. And therefore, humbly entreat that no man any more, upon this scruple, withhold his Testimony

Replie.

As for the first of these two mis-takings: If you have not given out that interpretation of the *Negative Confession* judicially, but only have made known your own meaning, according to the minde of the Reformers, as you alleadge, then, first, your Interpretation hath no obligatory power over others; and consequently you ought not to obtrude your Interpretation upon us more then we doe our Interpretation thereof upon you. Neither ought any man to be molested, or threatned, for not receiving your Interpretation; chiefly seeing all who are of your Confederation have so solemnly vowed, and promised, to be good examples to others of all Godlinesse, Sobernes, & Righteousnesse, and of every duty which you owe to GOD and Man. Secondly, as for the minde or judgement of our Reformers, we know no evidencie of it, having publicke Authoritie, to oblige the Subjects of this Kingdom, except that which is expresed in our *Nationall Confession of Faith*, ratified in Parliament twentie yeares before the *Negative Confession* was penned: wherein we finde no warrand or ground of such Interpretation as you bring. Thirdly, The Interpretation of the *Negative Confession*, set down in your *Covenant*, as it is not publicke *ratione Personæ*; so also not *ratione medii*: for it hath no Warrand, for ought we could ever perceive, either from the Word of GOD, or from the Testimony of the Ancient Church, or from the consent of other reformed Churches, or from our *Nationall Confession*, registrated in Parliament. As for the second Mistaking, or Misinterpretation of the words of the late *Covenant*, first, We marvel, that a *Generall Covenant* appointed to be subscribed by all, learned and unlearned, should have been set down by you in such ambi-

guous tearmes. For, truely, all men here, even the most judicious, doe so take your words, as if the Articles of PEARTH were in them abjured. 2. Wee have again more attentively examined the words of the late *Covenant*, and doe evidently perceive by them, That in the said *Covenant*, the Articles of PEARTH, and *Episcopacy*, are condemned, and abjured, as erroneous, and damnable corruptions. For where you professe, and before GOD, and his Angels, and the World, solemnlie declare, that you shall labour, by all means lawfull, to recover the Liberty and purity, of the GOSPELL, as it was established and professed before the foresaid Novations: We aske you, what is that period of time, to which your words have reference, when you promise to labour, to recover the Puritie and Liberty of the Gospell, as it was professed & established before the foresaid novations? If you mean that period of time, when the *Service-Booke*, and *Book of Canons*, were urged upon you; to wit, the last year by-past in Summer, then you acknowledge, that all that time you enjoined the *Purity and Liberty of the GOSPELL*; and consequently, that you yet enjoy it; for no new thing hath since that time been publickly received, and practised in this CHURCH. If you meane (as undoubtedly we thinke you doe) the time preceeding the bringing in of *Episcopacie*, and the Acts of *Pearth*, then you comprehend both *Episcopacie* and the Acts of PEARTH, under these *Novations*; for the removing whereof, you promise, to labour, according to your power: and consequentially doe dis-allow and condemne them, even before they be tryed in a *Free Assemblie*, and before they be heard who maintain & approve them as lawfull. 3. We may evidently demonstrate this, *argumento ad hominem*, as we say in the Schooles: For those *Rites and Ceremonies*, which are abjured in the *Negative Confession*, are also abjured in your late *Covenant*; which, as you say, is all one with the *Negative Confession*, or with the *Covenant* made 1581. But the *Rites and Ceremonies* which were concluded in *Pearth Assemblie*, are abjured, as you say, in the *Covenant* made 1581. and therefore they are also abjured in this your late *Covenant*. The first Proposition is evident: for in your late *Covenant*, speaking of the Oath contained in that olde *Covenant*, which was made Anno 1581. you professe, That the present and succeeding Generations in this Land,

are bound

are bound to keep the foresaid Nationall Oath, as you call it, and Subscription, unviolable. The second Proposition also cannot be denied by you: For, these twentie yeares by-past, you have accused those who conformed themselves to the Ordinances of *Pearth*, of Perjurie; and that because they had violated the Oath made *Anno 1581.* in the which those Articles (as you alleadge) were abjured. But perhaps you will say to us, that wee thinke those things not to be abjured in that Oath made *Anno 1581.* and therefore wee may swear, and subscribe your late *Covenant*; and, notwithstanding of our Oath and Subscription, be tyed onely to the Forbearance of the practise of *Pearth* Articles for a time. We answer, first: The words of an Oath should be cleare, and plain: or, if they be any wayes ambiguous, the true sence of them should be so declared, and manifested, that all may know it. 2. An Oath is to be given, according to the minde and judgement of him that requireth it. And therefore, seeing you who require this Oath of us, thinke the *Rites* or *Ceremonies* concluded at *Pearth*, to be abjured in that Oath made *Anno 1581.* how can we sweare and subscribe your *Covenant*, which reneweth the foresaid Oath, and bindeth us to it? 3. If we should sweare, and subscribe the *Negative Confession*, as it is included in your *Covenant*; then ye, who thinke the Articles of *Pearth* to be abjured, and condemned in the *Negative Confession*, will thinke us tyed, by our own Personall Oath, to condemne the Articles of *Pearth*. 4. Seeing this *Covenant* was penned by you, who have hitherto not conformed your selves to *Pearth* Assemblie, and have opposed *Episcopacy*, and seeing you all condemn *Episcopacy*, as if it were that *Popish* or wicked *Hierarchy*, mentioned in the *Negative Confession*; as also esteeme the things concluded in *Pearth* Assemblie, to be *Idolatrous*, or *Superstitious*, how can we thinke, that you in your solemne vow made to God, for reformation of this Church, and resisting, in times to come, the *Novations* & *Corruptions* of it, have passed by these things, which are the onely *Novations* already introduced by Authority, and from which, as you affirme, the Church hath so great need to be purged: chiefly, seeing ye think them as *Popish Superstitious* & *Idolatrous*, as ye doe these other *Novations*, which are not as yet introduced. 5. If in all your Supplications, Complaints, and Protestations, ye have onelie sought.

sought the removing and discharging of the *Service Booke*, *Booke of Canons*, and the new high Commission, not complaining of any other Novations; and seeing his Majestie hath discharged the first two, & hath promised to rectifie the third, or last of them; Then, what reason have ye to thinke, that his Majesty hath not satisfied your Supplications? For, all the Novations, upon which you complained, are removed by his Majestie, and ye have his Princely Promise, that no further shall be urged upon us, but by such a faire and Legall way, as may satisfie all his Subjects. 6. As for that which your *Covenant*, by your own Confession, requireth of us, to wit, *The forbearance, and abstinence, for a time, from the practising the Articles of PEARTH*; We profess sincerelie, and in the sight of GOD, that our Conscience will not suffer us, to subscribe that part of your *Covenant*; and that because Lawes being standing for them, and our lawfull Superiours requyring Obedience from us, by practising them, to sweare *Forbearance of the practise of them*, is to sweare *Disobedience*, and, to *wrong their Authority*. 7. How can we, with a good Conscience, abstaine presently from private Baptisme, and private Communion, being requyred thereunto by sicke persons, and those Parents whose Children cannot be carried to the Church commodiously with their lives; seeing we thinke it a thing very unlawfull, in such cases, to refuse to administrate those Sacraments in private houses. Not that we thinke, that GOD hath tyed Himself, or His Grace, to the Sacraments; but because He hath tyed us unto them, by His Precept: and, not to use the means appoynted by GOD, when our People, or their Children stand in need of them, is a contempt of the meanes, and a tempting of GOD.

The Fifth Demand.

Whether or no we can sincerely, and with a good Conscience, subscribe the Negative Confession, as it is expounded and interpreted by the Contryvers or Authors of the late *Covenant*, seeing it maketh a perpetuall Law concerning the externall Rites of the Church, which GOD hath not made, as if these Rites were unchangeable?

And

And how they who both sweare the positive Confession, and the negative, thus interpreted, can chew contradiction, seeing the positive Confession, *Chap. 21.* evidently declareth, that these Rites are changable, according to the exigencie of time; and consequently, that no perpetuall Law may or ought to be made concerning them? Likewise, we would know, how it can stand with trueth, to abjure all these Rites, as Popish, which are used in the Church, without divyne institution, expressed in GOD'S Word; seeing even these who urge the Covenant, practise some Ceremonies which are not mentioned in GOD'S Word, as the Celebration of Marriage before the Church, in the beginning, or at the end of divyne Service, with all the particulars of it, and the stipulation of Fathers and God-fathers, for the Childe in Baptisme, which are not meere circumstances, as they use to distinguish, but also Ceremonies, properlie so called?

ANSWER.

The late Covenant maketh not a perpetuall Law concerning the externall Rites of the Kirke, as if they were unchangable: but, as we have sayde before, onlie bindeth us, for a tyme, to forbear the practise of Innovations already introduced, and doth not determine whether they ought to be changed, or not. 2. According to this true Interpretation, all appearance of contradiction betwixt the Confession of Faith insert in the Act of Parliament, and the latter Confession, is removed, beside that the Article 21 of the Confession of Faith, giveth power to the Kirke, in matters of externall Policie, and order of the Worship of GOD, is expounded in the first Booke of Discipline, distinguishing betweene thinges necessarie to be observed in every Kirke, and thinges variable in particular Congregations. 3. We declare againe, that the Covenant doeth not abjure Pearn Articles, as Popish, and thinketh not tyme now to dispute of significant Ceremonies, or other holy Rites, and whether the two particulars named be Ceremonies, or not: since the Confession cndescended upon on both sides, abjureth Rites, which are added without the Word of GOD.

Replie.

First, we have already told you, that we can not subscribe your Oath of Forbearance of the practise of the Articles already introduced, without violation of Authority, and of wronging our own Consciences, who thinke private Baptisme and Communion, not to be indifferent, but also necessarie, in some cases, not indeed, *necessitate medii*, as if GOD'S Grace were tyed to the externall means, but, as we say in the Schooles, *necessitate precepti*, because we are commanded to use these means. 2. This late *Covenant* leadeth and bindeth us to the old *Covenant*, made 1581. and that old *Covenant* bindeth us perpetually to that *Discipline* which was then; that is, (as ye alledge) to the whole Policie of the Church, comprehending all the externall Rites of it : and so, *à primo ad ultimum*, this late *Covenant* bindeth us to the whole Policie of the Church, which was then; and consequentlie maketh a perpetuall Law, concerning externall Rites of the Church, as if they were unchangable, All partes of this Argument are sure : for by your late *Covenant*, you professe your selves bound, to keepe the foresaid Nationall Oath (as you call it) inviolable : and that Oath, or *Covenant*, bindeth us, to continue *In the obedience not only of the Doctrine*, but also of the *Discipline of this Kirke*. Where by the *Discipline of the Kirke*, ye understand (as ye have in all your wrytings professed, especialie of late, in your Booke entituled, *A dispute, against the English Popish Ceremonies. Part. 4. Cap. 8. Sect. 6.)* the whole externall Policie of the Church, as it was at that tyme; to wit, Anno 1581. Yea, you confesse, that no other thing can be understood by *The Discipline of the Kirke*, but that which we have said already; and consequently we shall be tyed by that Oath which you requyre of us, to admit and practise no other Rites and Ceremonies, but such as were then received in our Church. We can no wayes passe by this, seeing ever since the Assemblie of *Perth*, in your publicke Sermons, and printed Bookes, ye have most vehemently accused us of Perjury, as violating the Oath, or *Covenant*, made Anno 1581. and that in respect we have admitted into the Church

Church, some *Rites*, or *Ceremonies*, which were not in it the foresaid yeare of GOD. Is not this to make a perpetuall Law, concerning the externall *Rites* of the Church, as if they were unchangeable, and to abjure the practise of all *Rites* introduced in the Church since that time; and consequently the practise of the Articles of *Pearth*, and that not for a time onelie, but for ever? 3. Seeing the *Negative Confession*, according to your minde, and conception of it, maketh the whole externall Policie of the Church, as it was *Anno 1581*. to be unchangeable and on the contrarie, the *Confession* insert into the Acts of Parliament, declareth, that the *Rites* belonging to the externall Policie of the Church, are changable; how can you escape a Contradiction, if ye receive both these *Confessions*? 4. Whereas by that distinction mentioned in your Answer, of things necessary to be observed, and of things variable in particular Congregations, ye insinuate that by the *Keeping of the Discipline of the Kirke as it was then*, to which we are bound in the old *Covenant*, ye understand the observation of those things which are necessary to be observed in every Kirke, and not of things variable in particular Congregations: We aske, Into which of the Members of this distinction ye referre *Episcopacie* and the Articles of *Pearth*? that is, whether they most necessarilie be omitted in all Churches, and at all times, or not? If ye say, that they must be necessarilie omitted, and that the *Negative Confession*, confirmed with an *Oath*, doth tye us to the omission of them; then both ye would make us to sweare, and subscribe against our Consciences, (for we are perswaded, that these things are lawfull) as also ye would make us to abjure *Episcopacy*, and the Articles of *Pearth*, in perpetuum; which is flatlie contrary to your Declaration in your Answeres, 1. 5. &c. If you say on the other part, that we are not tyed by the negative *Confession*, to the omission of these things; then, why have ye, in all your wrytings against us, exprobrate to us, *Perjurie*, in violating of the *Oath* containd in the negative *Confession*? 5. We would gladly have known your minde, concerning the lawfulnessse of such *Rites* as are not of divyne Institution, expressed in GOD'S Word. For we ingenuously professe, that none of your Answeres (which hitherto we have seen) to the Instances, or Examples, brought by us, in our fift Demand, of *Rites* used by your selves, in your

in your Churches, as lawfull, without divyne Institution, (to which we could adde many moe) doe give us any satisfaction: nor yer, as we thinke, can give satisfaction to any indifferent man. As for example; is *Blessing of Marriages*, a meere circumstance? who can be so impudent, as to say so? or, if it be a Ceremony, what precept or practise have ye of it in GOD'S whole word? If it be alleadged, that we have a warrand from that Blessing pronounced *Gen. 1. 28.* upon Man and Woman, after their creation; we aske, by what consequence can that *Solemnitie of blessing of Marriages* used in our Churches, with all the Ceremonies of it, be drawn from that effectuall and operative Blessing of our first Parents, or rather of whole Man-kynde? Is there here an institution of a perpetuall observance, or *Rite*, to be used in the Church, more then in the *22 verse* of the same Chapter, when GOD blessed the Fowles, and Fishes, and said, *Be fruitfull, and multiplie, and fill the waters in the Seas?* &c. If againe it be answered, that Pastorall Benediction, is mentioned in Scripture, first, what is that to *Blessing of Marriages*? And secondly, why are not all other pactions, as well as Marriages, blessed in the Church, chiefly, seeing *Matrimoniall Blessing* hath been, & is, abused in the *Romane Church*, which holdeth, that Marriage is a Sacrament; and consequently, *Matrimoniall benediction* ought, as it would seeme, to be secluded from the Church, rather then other Blessings?

The Sixth Demand.

Whether or no it be fit to subscribe such an Interpretation, as in matters of lawfullnesse, and unlawfullnesse; and consequently in matters of Faith, contradicteth the Judgement of so many Divines, most famous of the reformed Church, both Ancient and Modern, (who did, and doe holde, that these Rites and Ordinances brought into this Church by the Assemblie of *Peart*, are in their own nature lawfull, and such as ought not to make a stirre in the Church of GOD) and also condemneth the venerable practise of the Ancient Church, and the most eminent Lights of it, even in those purest times, unto which we apeale against the Papists in our Disputes.

ANSWERE.

ANSWER.

We trust, that no sound Divyne, Ancient or Moderne, would in this case deny the expedience of the forbearance of the practise of Pearth Articles. And further then this, nothing at this tyme is required.

Replie.

Your silence, in not answering that which we affirmed, concerning the judgement of Divynes, Ancient and Moderne, of the reformed Church, anent the lawfulnessse of the Rites and Ordinances, which were received in our Church, by the ordinance of the Assemblie of Pearth; as also concerning the judgement and practise of the ancient Church; doeth make us thinke, that ye acknowledge the trueth of that which we affirmed there. 2. We have already showne, that the Oath which ye requyre of us, importeth more then the forbearance of the practise of Pearth Articles, for a tyme. 3. The forbearance of some of them, seemeth to us, to be meerly unlawfull, and contrary to that Pastorall duerie we owe to our Flocke. 4. The forbearance of any of them, considered with a relation to the Authority enjoying them, in our judgement, is plaine disobedience.

The seventh Demand.

Whether it be agreeable to Charitie or Pietie, to requyre us to abjure these Rites as Popish; which in the sinceritie of our hearts, following the light of our Conscience, (whereof we take GOD to witnessse) we have hitherto practised, as lawfull, and laudable following the same light, doe yet practise them? but suppose this might be requyred of us by any; *Quæritur*, Whether or no it becommeth them so peremptorie, and upon such a suddentie, to urge us to this, who these by-gone twenty yeares, have desired earnestly to enjoy the freedome

freedome of their Consciences in their Ministerie, even in denying obedience to these things, and standing Lawes for them; and when they were urged to obedience, did so often protest, and earnestly request, that they might have a tyme, to be well enformed, and maturelie advysed of the matter, which to the most part of them was most graciously granted? Let them, therefore, looke to that naturall *Maxime, Quod tibi fieri non vis, alteri ne feceris*, and to our Saviour's Precept of the same sense, and almost of the same wordes, *Matth. 7. verse 12.*

ANSWERS.

We hope, that such a Forbearance of the practise, will prejudge the libertie of no mans Conscience.

Replie.

It would much prejudice our Consciences, to swear and subscribe the negative *Confession*, taking it according to your conception and meaning, who require our *Oath. 2.* How can we swear, *to labour, (by all means lawfull, as ye require in your Covenant)* to expell those thinges, whereof we holde some to be necessary, and all the rest, to be lawfull, and laudable?

The Eight Demand.

Whether it be fitting to swear to defend the Kings Person and Authority, with this Limitation, *In the defence and preservation of the true Religion, Lawes, and Liberties, of this Kingdome?* As if their Persons ought not to be defended against all Enemies, although as yet they embraced not the Truth: or having before embraced it, yet have fallen from it; or as if their Royall Authority were not to be acknowledged,

acknowledged, although commanding things unlawfull; and as if we were not subject thereto, in yeelding to suffer under them, when we give not active obedience to them?

ANSWER.

1. *The Answer of the first Demand, may give satisfaction here. 2. The Specification of the defending the Kings Person and Authoritie, in the defence of the true Religion, Lawes, and Liberties of the Kingdome, is warranted by the Confession ratified in Parliament, by other Acts of Parliament, by the other Confession, and by the generall Band joyned with it. 3. No man will with-holde his Subscription from the Covenant, because it doth not, as it intendeth not, to expresse everie duetie we owe to the Kings Majestie, as if the not naming, were a denying of the duetie.*

Reply.

What ye have replied in your Answer to our first Demand, we have examined, in our Confutation of your Answer. 2. If ye consider well all the Circumstances of the making of your Covenant, ye will finde that it had not been amisse, at this time, to have expresse more fullie the Loyaltie of your Intentions, to maintaine the KING S Person and Honour. Next, it is necessarie to expresse it yet more fully, for our cause, whom ye require, to sweare & subscribe your Covenant; lest we doe any thing, in this matter, with a doubting Conscience, (which is a grievous sinne) that is, Doubting whether or no we are tyed by our Oath, to maintain the KING S Authority, onelie in so farre, as it is employed in the Defence of the foresaid true Religion; or, at least, as it is not employed against it. For it seemeth to us unlawfull, to sweare the maintenance of the KING S Authority with this limitation precisely. And if ye be of a contrary mynde, we are most willing to confere with you of this point.

The

The ninth Demand.

Whether or no we can sincerely sweare to maintaine the Authority, truelie and properlie Monarchicall of the King; and withall sweare also disobedience to these Articles, which are authorized by his standing Lawes, and to maintaine the meanest of his Subjectes against him, in their disobedience of his Lawes, as yet standing in vigour concerning these things?

ANSWERS.

1. The Answer to the first Demand, is usefull here also. 2. Forbearance of Practise, *for a time, in such a case, is rather Obedience, then Disobedience: for example, Kneeling was thought convenient, because all memorie of Superstition was past, should it not therefore be forborne, because Superstition is now revived, and flagrant? They who practise, keep the letter of the Law: but they who forbear, keep the life and reason thereof.*

Replie.

Your Covenant requireth more of us, then the forbearance of the practise of *Pearth* Articles, as we have often times declared. 2. We have also showne, that the forbearance of Obedience, to standing Lawes, without licence of Superiours, and contrarie to their commandement, especially if it be done by deliberation, and if men tie themselves, by an Oath, to do so, is manifest Disobedience. 3. The Article of *Pearth*, anent Kneeling, was not grounded onelie, nor yet principally, upon that Narrative which ye mention; but rather upon the conveniencie and decencie of the gesture of Kneeling, in the receiving of the holie SACRAMENT: which reason doeth yet continue; as also the other reason which ye mention, holdeth yet: for the bodie of the People of this Church, were never *Papists*; and, consequently,

consequently, have no memorie of Popish Superstition, as those who lived in time of Reformation. 4. We can not see, nor conceive, how a Vow and Band, of maintaining the meanest Subject of this Kingdom, against all persons whatsoever; and consequently, against the KING himself, as we have shovne in our second Replye, in disobedience of his Lawes, can consist with that love, reverence, and subjection, which we owe to our KING. Neither have ye brought any thing in your Answer, to satisfie us in this point. And because ye allcadge, as we heare, that ye are mistaken in this point, and doe vindicate your selves, by those words of the *Covenant*, wherein ye promise to maintain the KINGS Authority; we pray you to expresse your minde more fully, concerning it; and to shoue us, 1. What ye meane by mantaining the KINGS Authority, in that part of your *Covenant*; wherein ye expresse your loyall Intention, To maintain the KINGS Person and Authority; and in speciall, Whether or no the maintaining of the KINGS Authoritie, be taken by you, as it excludeth all resisting of his Authority, by force of Armes, even although he should command thinges unlawfull, and contrarie to the Truth? For so we thinke it should be taken: and that it should be so taken, we are ready to demonstrate. Neither can we sweare it in anie other sense. 2. Whether your promise, of *mutuall defence, In the same cause of maintayning the true Religion, and his Majesties Authority, &c.* ought to be understood, of *the maintaining the Kings Authority absolutelie*: that is, *whether he maintaine the true Religion, or no*? Or, on the contrarie; if it ought to be understood, of *the maintaining the Kings Authority conditionally, in so farre as he maintaineth the true Religion*, and not any other wayes? If you say, that it is to be understoode the first way, we assent to that part of your *Covenant*, and have no more scruple anent it, except that one, which we mentioned in our *Reply* to your second *Answer*: to wit, that the words of your Protestation, seeme to import more; and, that your *Paction, or Covenant*, is made without the Kings privitie, and consent. If ye say, that it is to be understood the second way, then we continue urging our foresaid *Demand*: to wit, how a man can maintaine the Kings Authority, and withall maintaine the meanest of His Subjects, in resisting His Authority? And how we can be said, to stand for the

Kings Honour, when we vowe and promise, to doe that which hee himselfe professeth to be against his Honour; and which, in the common judgement of men, is thought to be so? The determination of this point, is more then necessary, at this tyme: and, therefore, let us in sinceritie, and Brotherly love, conferre of it; that the Consciences of others who doubt of this, may receive satisfaction.

The Tenth Demand.

Whether or no we ought to sweare to such a Covenant, which taketh away from us all hope of a free Assemblie, or Parliament, to judge of the matteres presently debated? for how can these vote freely of any matter propounded to the decision and deliberation of the Church and Estate; who have already sworne to adheere to one part of the Question? and how can those who dissent from them, submit themselves to their judgement, chiefly seeing they are Possessours, and have Lawes Civill and Ecclesiastick, standing as yet for them?

A N S W E R E.

We perceive, that this tenth Demand, is made of the Articles of Pearth; therefore we answer as before; That we promise onely forbearance, which can prejudice no mans liberty in a Generall Assembly.

Replye.

We have showne, that your Covenant and Oath, importeth a manifest Abjuration of the Articles of Pearth: and therefore, the swearing of it doeth manifestly prejudice the liberty of Voting in a Nationall Assembly: For, how can they freely either reason in an Assembly, concerning Episcopacy, and the Articles of Pearth; or else, give their judgement, without prejudice, concerning them who have

have already promised, sworne, and vowed, first, To adheere to the *Discipline of the Kirke*: that is, (according to your Interpretation) *to the whole externall policie of the Church, as it was 1581.* 2. *To labour, by all meanes lawfull, to remove, and expell, all those Rites, and Ordinances, which have come into the Church since the foresaid Year of GOD; that the Church may be restored, to the Liberty, and Purity, which it then had.* Whereby ye declare, that the foresaid Articles and Episcopacy, are contrary to the Liberty, and Purity, of the Church; and consequently, ye are tyed, by your *Oath*, to vote against them, if ye be called to the intended ASSEMBLIE.

The eleventh Demand.

Whether our subscribing, together with our People, to the Confession of this Nation, which is ratified and registrated in Parliamēt, *Ann. 1567.* may give full satisfaction to all who doubt of the sincerity of our Profession, if so be they have no farther aime, but only to know and see our willingnesse, and constant resolution, to adheere to the Religion presently professed, and to oppose all Erroures contrary to it, to our lives end? Now, seeing we are willing to doe this, as we take GOD to witnesse, we are, how are we hated, maligned, and traduced as Enemies of the Trueth, only because our Consciences doe not suffer us to subscribe to that Interpretation of the Negative Confession insert in the Covenant, (concerning which we can see no warrand of the trueth of it, nor lawfull Authority binding us to it) and to the Politicke, or rather Military part of that Covenant, which is a thing without the compasse of our Calling, and not belonging to that contending for the faith once delivered to the Saints, of which *S. Jude* speaketh in his Epistle.

ANSWER.

Since no other meane could be found so effectuell, for holding out of Poperie, and forbearing of dangerous Novations in Religion, such
as the

as the Service Booke, and Canons, which as yet are onelie discharged, till in a faire and legall way they may be introduced; and are by no word of the late Proclamation disallowed: although the Service Book, by the Proclamation, February 19. be highlie praised, as serving to edification, and to beat out all Superstition: and nothing in this Application is abjured, but what was abjured in the former; why shall we forbear to use a meane so just, and so powerfull, for the preservation of the puritie of Religion?

Replie.

Here ye doe not particularlie answer to our Demand, and seeme unwilling to give that Testimony of us, Your Brethren, concerning our sincerity in professing of the Trueth; which, all who know and judge unpartially of us, doe thinke to be due to us. It is sufficientlie knowne, what paines we take, in disputing and writing against *Papists*, in confuting their Erroures in our Pulpits, in leading proceesse against them, according to the Order of the Church, and in doing all thinges against Romish erroures, which can be expected from the most zealous Professours of the trueth. If ye, or anie other of our reverend Brethren, doubt of the sincerity of our Profession, then pose us concerning any Article contraverted, and we shall be most ready to declare our minde concerning it before all men, and give a sufficient proove to the worlde, that we have pryed as narrowlie into the misteries of Romish Erroures, for refutation of them, as any of those who impiously, and uncharitable traduce us, as favourers of Poperie. 2. We have other means, more effectuell, and lawfull, (whereas we thinke this your Meane to be unlawfull) for holding out of Poperie: and in which we ought to confide more, then in all the promises and vowes of men; yea, also, more then in all the United Forces of all the Subjects of this Land: to wit, diligent preaching, and teaching of the Word, frequent Prayer to GOD, humbling of our selves before him, amendement of our lives, and conversations, and arming our selves against our Adversaries, by diligent searching of the Scriptures, and using all other Means, whereby we may encrease in the knowledge

knowledge of the Trueth, and in ability, to defend it against the enemies of it. 3. The Subjects of this Kingdom, at least a great part of them, either by their own inclination, or by the perswasion of others, have such an hard conceit of the *Service Booke*, and *Canons*, that if his Majestie use a faire and legall way of bringing them into this Church, especially such a way, as may give satisfaction to all his Subjects, in all appearāce, we need not to fear the in bringing of them.

The Twelfth Demand.

Whereas we heare of diverse Disorders, and violent miscarriages, of those who have subscribed the Covenant, against our Brethren of the holie Ministrie, who continue in their obedience to the Lawes of the Church and Kingdome; which miscarriages being done without all form of Justice, or legall proceeding, are an exercising of Revenge, by private Authority, and consequently are forbidden in the sixt commandement; which is one of the reasons which moveth us, not to joine our selves unto their societie: we would gladely therefore know of our reverend Brethren, who have come hither, to recommend the late *Covenant* unto us; first, whether or no they doe allowe these disorders? 2. If they allowe them, what reason have they so to doe? and if they allow them not, how is it, that these Disorders and miscarriages, are not publicly by them, and other Pastors of their Confederacie, condemned, and sharplie rebuked in their Pulpits? Why are the Actors of them not tryed, and censured? And why doe they delay to give out some publicke Declaration, either in Print or writ, to this effect, being long since exhorted to doe so?

ANSWER.

1. Hardlie can a zealous people assembled in a Kirke for the Worship of GOD, be kept from tumult, when Bookes, and a Worship which they either know, or conceive to be Popish, are suddentlie, and imperiously obtruded upon them by the Leaders: and how farre the keep-

ing of the materiall Kirkes from the pollution of Worship, belongeth to the People, and communitie of the Faithfull, should be considered.
 2. Violence done in other places, and upon other occasions, we no more allow, then we doe approve the aspersions of Perjurie, Rebellion, &c. which some men doe put upon us.

Replie.

It belongeth not to the People, or community of the Faithfull, to contemne Authority, and the LORDS Service, done in his owne house, on his owne Day, so farre as to put violent hands in Prelates, and Pastors, in time of Divyne Worship, while they are practising those things which are enjoined by the King, and his Counsell. Such Disorders, and contemptuous carriages, doe not beseem those whom CHRIST inviteth to come to him, and to learn of him, meeknesse, and lowlinesse of heart; chiefly, seeing there are many other wayes, whereby People may testifie their averfation of those *Bookes*, and *Worship*, which they conceive to be *Popish*. If it be a sinne in Parents, to provoke their Children to wrath; much more is it a sinne in Children, to provoke their Parents, especially *Patrem Patrie*, the common Father of the Countrey, so to wrath. 2. The keeping of GODS house, from the pollution of Worship, belongeth to those who are cloathed with lawfull Authority. 3. We not onely asked of you, Whether or no ye did allowe the Miscarriages towards our Brethren of the holy Ministry, mentioned in our Demand? but also, supposing that ye doe not allowe them, we asked, How is it, that those Disorders, and Miscarriages, are not publickly by you condemned; and rebuked? Why are the Actors of them not tryed, and censured? And why doe ye not give some publick Document to the world, of your averfation of such Miscarriages? chieflie, seeing they are, as we have showne, a manifest transgression of the sixt Commandement. We can not sufficiently marvell, that ye have kept up your myndes in this matter, and not answered to so important, and necessarie a Demand. As for your Complaint, of Perjure and Rebellion, &c. if ye mean the Warning lately written to the Subjects in *Scotland*, ye shall knowe, that the Author thereof himselfe is much displeased:

displeased with any offensive asperitie, which hath beene found in some written Copies thereof; and hath already done that, for removing of that offence: which, we hope, shall give full satisfaction to all men.

The Thirteenth Demand.

How can we subscribe that *Covenant*, without incurring many grievous Scandals; as first, the Scandall of Dissenting from other reformed Churches, and famous Divynes, the chiefe Instruments of the Reformation of the Church in EUROPE, who did hold these Rites which are abjured in this late *Covenant*, as meerly unlawfull, Popish, and Idolatrous, to be in their own nature, lawfull. Secondly, the scandall of dissenting from Antiquitie, and vilipending it altogether in matters of the externall Policie of the Church; which we know, and have found by frequent experience, to be a thing that maketh manie Papists more averse from our Profession, then otherwise they would be. Thirdly, the scandall of Perjurie, which some of us can not escape, who did sweare obedience to the Articles of *Pearth*, and to our ordinarie, at our Admission to the Ministrie.

ANSWER.

That threefold scandall ceasseth upon the right interpretation of the clause of the forbearance of the Novations already introduced.

Replye.

We have shown your interpretatiō of the clause of forbearance, not to be right, and have refuted it, we thinke, by the very wordes of your *Covenant*; so that none of these three scandalls can be eschewed by us, if we subscribe to your foresaid *Covenant*. 2. Suppose the other two might be eschewed, by that interpretation of the clause of forbearance,

rance, yet the third can not be eschewed, seeing at our Admission we have sworne obedience to the Articles of *Pearth*, and to our Ordinarie: Wherefore, ye must either prove the Articles of *Pearth*, and *Episcopacy*, to be unlawfull, or else, we can not, without violation of our *Oath*, made at our Admission, forebeare the practise of the foresaid Articles, against the will of our Ordinarie, and other our lawfull Superiours.

The Fourteenth Demand.

Last of all; We pray these Reverend and Worthy Brethren, to consider impartially, and charitably, seeing we have all these scruples in our minds concerning their Covenant, as also seeing we are yet most confident, and assured, of the lawfulnessse of the Articles of *Pearth*, together with the lawfulnessse and venerable Antiquitie of Episcopall Government, how we can, with a safe Conscience, give our consent that they should preach in our Pulpits, who come professedly to withdraw our People from that which we in the inmost thoughts of our soules doe embrace as lawfull; and from that obedience which they doe owe to their Gracious and Pious Sovereigne therein; Whose last Proclamation hath given full satisfaction to us all, and much rejoiced our hearts, in respect he hath therein most solemnly, and by his Oath declared, not onely his sincerity in professing the Trueth, but also his pious Resolution, to continue therein, and maintaine it constantly to his lives end, most graciously and wiselie removing these things which have occasioned the late perturbation of our Church. We wish them likewise, to consider, how they can requyre this of us, seeing they would not (we appeale their own Consciences) be content that they should be so dealt with themselves; we meane, that any should goe up to their Pulpits, and condemne their Doctrine, and practise, and withdraw their People from that which hath been before recommended unto them as Trueth.

We conclude: Exhorting earnestlie, entreating lovingly, and charging modestly, these, and all others, our Reverend Brethren, before

before GOD, and the LORD JESUS CHRIST, who shall judge the quicke and the dead at his appearing in his Kingdom, if there be any consolation in CHRIST, if any comfort of love, if any fellowship of the Spirit, if any bowells of mercies, to looke narrowlie to their own Consciences, in these weighty matters; remembring that of JEREMIAN, *The heart is deceitfull above all things, and desperately wicked, who can know it*: To judge charitably of us their Brethren; remembering that of our Saviour, *Judge not, that ye be not judged*: To deale with us in love and meeknesse, (if so be they thinke us to have gone astray from the Trueth; which, GOD knoweth, we no wayes doe perceive) remembering that of S. PAUL, *If a man be overtaken in a fault, ye that are Spiritual, restore such a one with the Spirit of meeknesse*: as also that of S. JAMES, *The wisdom that is from Above, is first pure, then peaceable, gentle, and easie to be entreated; full of mercy, and good fruits, &c.* And last of all, To seek Peace, and so to follow after it; that this our deare native Countrey be not exposed to a dangerous Warrefare, and to all the wofull Consequents thereof; of which our hearts can not thinke, without trembling and horreur.

ANSWER.

1. *Nothing in the Interpretation of the Covenant, against the lawfulness of Pearth Articles, and of Episcopall Government.* 2. *We never intended to draw the meanest of the Subjects, from that Loyalty of Obedience, which they owe to their Sovereigne, and ours.* 3. *The Counsell hath rescinded the Approbation of that Proclamation.* 4. *His Majesties Religious and Righteous Disposition, hath been to us a Ground, and chiefe Argument, of our hope of the hearing of all our Petitions.* 5. *We have no desire to wrong our Reverend and worthe Brethren; but rather to passe, in silence, the wrongs which we have sustained by them: and would approve our selves unto our GOD, and prove faithfull in the imployments put upon us: earnestly desiring, that every eye may perceive the wonderfull worke of GOD in this Land: lest any of us be found fighting against GOD; and, that all of us may*
joine

joine Heart and Hand, for the Purity and Peace of the Kirke of our
LORD JESUS CHRIST, Blessed for ever.

JULIE 21.
1638.

Mr. ALEXANDER HENDERSON,

Minister at *Leuchars*.

Mr. DAVID DICKSON,

Minister at *Irving*.

Mr. ANDREW CANT,

Minister at *Petstigo*.

Replie.

There is too much, as we thinke, in your *Covenant*, against the
lawfullnesse of *Pearth Articles*. 2. Your *Band of Muuall De-*
fence, against all persons whatsoever, may draw Subjects, perhaps,
to take Armes against their King, (which GOD avert) and con-
sequently from that Loyalty of Obedience, which they owe to their
Soveraigne, and ours; except ye declare, & explaine your selves bet-
ter, then ye have hither-to done. 3. What the most honourable
Lords of His Majesties Privy Counsell, have done concerning the
Kings Majesties last Proclamation, is not sufficiently known to us,
and farre lesse upon what Grounds and Motives they have (as you
say) rescinded their Approbation of the late Proclamation. 4. His
Majesties Religious and Righteous Disposition, hath been to us, and
is, a maine ground wherefore we rest and relye upon his gracious Pro-
clamation, perswading our selves, that he intendeth not, nor never
intended, any Innovation in Religion. 5. We shall labour, by all
meanes, to eschew every thing, which in the least degree may wrong
you, our Reverend and worthy Brethren. As for the Wrongs al-
ready done by us to you, (as yee pretend), when-so-ever it shall
please

please you to specify them, we hope to give you full satisfaction, and to clear our selves of that Imputation. 6. The worke of GOD towards any Nation, how strange and wonderfull so-ever it seem to be, is never contrary to his Word : and, therefore, we feare not to be found fighting against GODS Worke, so long as we fight not against his Trueth, revealed in his Word. That all-seeing LORD knoweth, that we maintaine his Trueth according to the light of our Consciences, and are ready to joine Heart and Hand with you, for the Purity and Peace of this Church, in every lawfull way, & course, as sincere lovers of Trueth and Peace.

And now, Brethren, before we conclude, againe we entreat you, and all others our deare Countrey-men, especially our reverend Bretheren of the holy Ministrie, to judge charitablie of us, and of our proceedings at this time ; and in particular, of these our Demandes, and Replies; which, GOD is our witnesse, neither hatred of any mans person, nor love of Contention, nor any worldly respect ; but only the Conscience of our Calling hath drawn from us. And as for our Arguments for not Subscribing, which are taken from our due subjection and obedience to our Sovereigne, and his Lawes, we protest, and declare, that they ought not to be so interpreted, as if we intended to accuse you, or others, our dear Countrey-men, of Disloyaltie towards our most Gracious KING ; or, as if our purpose were to lay any such Imputation upon you : for they are only used by us, to show what the wordes of the *Covenant* seem to us to import, and how we conceive of them ; as also, what maketh us so to conceive of them. We doubt not, reverend Brethren, but ye know, that as we owe to you, and to your Proceedings, the favourable judgment of Charitie ; so we ought to judge of those things, which we are to swear, and subscribe, with the strict and inquisitive judgment of Veritie ; and consequently, we ought to ponder duely, and to propound particularly and fully to others, (especially to those who requyre our Oath and Subscription, and undertake to satisfie

our Consciences there-anent) all the doubts and reasons which make
us unwilling or asfayde to give our Subscription thereunto,

JOHN FORBES OF CORSE,
Doctor and Professor of Divinitie
in ABERDENE.

ALEXANDER SCROGIE,
Minister at Old ABERDENE, D. D.

WILLIAM LESLIE, D. D.
and Principall of the Kings Colledge,
in Old ABERDENE.

ROBERT BARON,
Doctor, and Professor of Divinitie,
and Minister at ABERDENE.

JAMES SIBBALD, Doctor of Divinitie,
and Minister at ABERDENE.


ALEXANDER ROSS,
Doctor of Divinitie, and Minister
at ABERDENE.



T H E
ANSVVERES
OF SOME BRETHREN
OF THE MINISTERIE,
TO THE
REPLYES
Of the Ministers and Professoures
of DIVINITY in ABERDENE;
CONCERNING
THE LATE COVENANT

2. CHRON. 15. 15.

*And all Juda rejoyced at the Oath: For they had sworne
with all their heart, and sought Him with their whole
desire: and He was found of them.*



To the Christian READER.

THat you may know our Proceedings, how we are brought up to the Stage, and contrary to our expectation, are put in Print. Comming to ABERDENE, on Fryday, the after-noon, we received the Demands of our reverend Brethren, that night late; and for the greater expedition; without delay, we returned our summarie Answers on Saturday at night. On the LORDS Day following, we desired to expresse our selves to the People in presence of the Ministerie, but the Pulpits and Kirks were altogether refused; and therefore in the most convenient place we could have, sub dio, and at such houres as were vacant from the ordinary exercises of publicke Worship, we delivered our Message in the audience of many. After our last Sermon, towards Evening, we found that our labour was not in vain in the LORD: for dyverse persones, of speciall note, both for place and wisdom, with willing heart, and great readinesse of minde, did publickly put their hands to the Covenant. Having the weeke following seene some parts of the Countrey, [where besides the Presbyteries Alforde and Deere, who had subscribed before, the Moderator, and dyverse of the Presbyterie of ABERDENE, the Presbyterie and People of Turreff, after they were satisfied in some scruples, did also subscribe] we returned the next Saturday to ABERDENE: where finding that some others had subscribed that weeke, we resolved to preach upon the morne. That night we received a Replye, unto which before our returne home, we have made an Answer. All these we desire may be unpartially considered: & if it shall please the LORD, that any light shall come from our Labour unto thy Minde, let it bee ascribed not unto us, (who neither had time nor helps for such a taske) but to the brightnesse of the Trueth, and Cause it selfe, and to the Father of Lights: to whome be all Glorie.



To our Reverend Brethren,

The Doctors and Ministers of *Aberdene*.



That our *Answeres* (reverend and beloved Brethren) have not given you full satisfaction, as it may be imputed to our weaknesse, in the defence of so good a cause, so it may proceed also from your own prejudice against what could be said by us which we have some reason to suspect for two causes, one is, that your *Demands* which we conceived to have been intended meerly for us, and were sent unto us from you in write, were published before our coming, in Print, like as ye have now printed and published your *Replies* before ye had seen our *Answeres* unto that which we received from you last in write; we having promised to the bearer, to returne an *Answer* shortly ere we departed the Countrey. This may seem rather to be a seeking of victory from prejudice, then a search of veritie for satisfaction. The other cause of our suspicion, is, that the groundes of our *Answeres* to you, have proven satisfactorie to others, who for Age and gifts of Learning and Understanding, are pryme men in this Kirke and Kingdome, and to whom modestly will not suffer you to preferre your selves. But whether our weaknesse or your prejudice be the cause, must be now judged by others, to whose view ye have brought us: whom therefore we with you heartilie desire unpartially to consider our first and second *Answeres*; wishing and hoping that partiality, prejudice, and all worldly respects and feares, laide aside, the naked Truth shall be seen of all her lovers. Concerning your confidence

fidence of us, as we in love judge, that ye thinke not your selves to be stryving against the Trueth; so may ye conceive, that we can no more bee brought to your mynde, then wee can bee drawne from the profession of our Religion, as it hath been reformed, sworne, and confirmed by the late and preceeding *Covenants*, and from following the example of our religious Reformers, and the manie Worthies succeeding them in this Kirke, who would have been glad to have seen the dayes which we now doe see: and for which we pray, that both yee and wee may be thankfull, so shall it not be imputed unto us, that we have not discerned and used the day of the LORDS visitation: so shall we all rejoyce together in the Day of the LORD.

To the First Replye.

YOUR experience in your Disputes against the common Adversary, wherein ye say ye are so frequent, hath (no doubt) taught you, how easie a matter it is to multiply Objections against the Trueth, and Cause of GOD: and your selves knowe, that your Objection against our Calling, and the Warrant of our comming to you, was framed, and published in Print, before it was propounded unto us, and ere our Answer could be had; but so soone as we did heare your Demands, we answered incontinent, in the humilitie and trueth of our mindes, that we were to obtrude nothing upon you, or your flock, by any particular Authority, Civill or Ecclesiasticke; but that we did come, in all meeknesse, to represent unto you the present case of this Kirke, and in love to intreat you, to joine with us, for the peace thereof; for which we trust, without wronging any lawfull Authority, we may claim the warrant of the highest and greatest Authority, although we had not been sent from almost the whole Kirke and Kingdom, lawfully convened at this time, for the preservation of Religion, and of the Liberties and Lawes of this Kingdom, so sore shaken, by the usurpation of the Prelates, and their Favourers. Let us consider one another, to provoke unto love, and to good works, &c. sayeth the Apostle, *Hebr. 10. 24.* And where ye object, that

that without your leave we preached within your congregation; which is aggravated by you, as a heinous fault, both against Scripture, and against the Canons of ancient Counsels, which ye have laboriously quoted against us; we intreat you, to be more sparing, lest the guiltinesse, if there be any, reflex upon your selves: For your Pulpits and Kirks being denyed us (not from any injurie done by us, but by your own determination, before our comming) a necessity was laid upon us, to deliver our message in such places, as your courtesie did permit; wherein no man will find, that we have failed, if he consider, first, That there is as wyde difference betwixt *Ecclesia turbata & pacata*, the troubled and peaceable estate of a Kirk, as is betwixt *Ecclesia constituenda, & constituta*, and many things are necessary in the one, which perhaps are not expedient in the other. Ye speake of the Constitution of the Kirke this yeare, as if ye had beene speaking thereof many yeares before this time. 2. That the Word of GOD, and the Canons of Counsels, will have Pastors so to care for their owne flockes, that they forbid them not, to care for the whole Kirke, especially in the time of a common Combustion. When the house is on fire, every man ought to runne to all rowms, where hee may quench it: when a laik stricketh up in a Ship, every Mariner, yea, every Passenger, ought to labour to stop it. Even he who is not universall Pastor of the Kirke, is Pastor of the universall Kirke: & the Apostle hath taught us, That we are members one of another, *Rom. 12. 4.* As all the members of one bodie being many, are one body; so also is CHRIST, *1 Cor. 12. 12.* That the members should have the same care, one for another, *vers. 25.* If some members of this Kirk had not cared more kindly, in this time of comon danger, then other some have done, the whole body had been ere now dangerously, if not desparatly diseased. 3. That we made choise of such houres, for delivering our Message, that the people might attend your ordinary times of publick worship; which maketh your charge, of the peoples contempt, or ours, of your Ministry, to be most unjust.

In the second part of your *Replye* to our *Answer* to your first *Demand*, ye might have made choise of words witnessing more respect to the most part of the Kingdom now, and to the Kirke in former times, then of a Confederation, and negative *Confession*: we

know no other Confederation at this time, but this same Laudable *Covenant*, which our Progenitors, and many yet living, made with GOD, and amongst themselves, at the Commandement of Authority, and according to the example of the people of GOD in former times. Neither is that short *Confession* meerly Negative, since the beginning thereof is affirmative, and doeth virtually containe the first large *Confession* ratified in Parliament, 1567. 2. No Pastors, in our knowledge, have either been forced to flee to foraigne countreys, or have been threatned with the want of their Stipends, for the refusing their Subscription: but this we have heard, that some of them have of their owne accord, gone to Court, for procuring of protections against their Creditors, and against the Lawes, and duety of good Subjects, have made lies between the KING and his People. Others we know have wilfully refused, to abide with their flock; and being earnestly intreated by them, to attend their Charge, have left them, and have gone out of the Countrey, for no reason, but because the people had subscribed; and, as ye knowe, that Arguments have been taken from augmentation of Stipends, to hinder Subscription: so ye may knowe, That fear of worldly losse, rather hindereth men to subscribe, then scruple of Conscience. The Prelates flight, seemeth rather to have proceeded from inward furies of accusing Consciences, or for fear of a storme, (which being procured by their owne doing, may be easily prognosticated by them) then from the inforcing of subscription of the *Covenant*, which in our knowledge was never required of any of the Prelates, although they be grossly guilty of the breach of the *Covenant*, which they did sweare & subscribe before. 3. Your help, by your prayers, and other means, for extinguishing of the present Combustion, we still desire, but with all intreat, that you would both joyn with the rest of the Kirkes of the Kingdome, in publicke humiliation and fasting, which the LORD himselfe doeth proclaime and call for at this time; so should your prayers be the more effectuell, and also ye be good instruments, according to your power, with your own people, and the countrey about, to joine in the *Covenant*, so should ye finde the worke of Pacification the more easie. 4. The reasons which we touched in our *Answer*, for proving, that ye might, without just offence to any, joine with us, in subscribing,

(criving

scryving, are not yet answered : for, first, a sound interpretation of the *Covenant*, although proceeding from a private person, and altogether void of externall Authority, can not make a substantiall difference : and if the interpretation be unsound, although it were confirmed by Authority, it maketh not a substantiall coincidence. 2. Why is it denyed, that the former *Covenant* containeth mutuall defence, since all are obliedged thereby to defend Religion, according to their vocation and power, and the KINGs person and Authority, which can not possible be done, without mutuall defence : and since that clause of the *Covenant*, is so expounded, and applied upon grounds of perpetual reason, in the general Band drawn up, & Printed by Authority, *An. 1590.* 3. Ye must either prove this *Covenant* to be substantially different from the former, which is impossible, or ye must acknowledge this to have the same Authority with the former, since we are really obliedged in the former *Covenant*, and virtually the same warrant of KING, Counsell, and assemblie, remaineth, and was never yet discharged : by vertue whereof the *Covenant* might have beene renewed yearly, by all the subjects of the Kingdome, no lesse then it hath beene subscribed yearly by such as passe degrees in Colledges, and such as were suspect of Papistrie, from time to time. 4. What was done by his Majesties Commissioner, was not done in a corner, that it needeth to be pryed into, or doubted of, and what was allowed by his Grace, who had so great power from his Majesty, to declare his Majesties will, and to receive Declarations from his subjects, and who was in every poynt so zealous and tender of his Majesties service and honour : who are ye, that it should be disallowed by you ? Ye will have the Kingdome guilty of combination against Authority, and will not have the KING to be satisfied, when they have declared themselves to the contrary, and their Declaration is accepted by his Majesties Commissioner. This manner of dealing, is more sutable to Papists, and such Incendaries, then for you, who desire to prove good Patriots, in using all means of Pacification. 5. We are sory, that ye should be the first, who have accounted our *Covenant* to be a confederacie against the Trueth, since some of your selves, and all every where have been constrained, to acknowledge, that they aime at the same end with us, to maintaine the Trueth. And for that
which

which displeaseth you in our way, that we deale after such a manner with people, to come in, we answere, that we have seen in this Land, the Day of the LORDS Power, wherein his people have most willingly offered themselves in multitudes, like the dew of the morning: that others of no small Note, have offered their subscriptions, and have been refused, till tyme should try, that they joine in sincerity, from love to the cause, and not from the feare of men: and that no threatnings have been used, except of the deserved judgement of GOD; nor force, except the force of reason, from the high respects which we owe to Religion, to our KING, to our native Countrey, to our selves, and to the Posterity; which hath been to some a greater constraint, then any externall violence; and we wish, may prevaile also with you.

To the Second.

VVE perceive, that ye passe in silence, that which we answered concerning the preventing of trouble, which by all appearance had been too sensible to many before this time, if the Conventions censured by you, had not been kept; we desire, that ye would here declare your selves, whether ye would have rather received the *Service Booke*, *Booke of Canons*, and other trash of that kind, rending to the subversion of Religion, and to the prejudice of the Liberties of the Kingdom, then to have conveened in a peaceable manner, to present Supplications to his Majestie, for averting of so great evils. Neither doe ye speak a word of the saying of K. James, which ought to be regarded, both for the witnesse sake, who is of so great authority, and for the testimony which containeth so great reason. For, shall not the whole body of a Kingdom stirre *pro aris & focis*? or shall our Religion be ruined, and our Light be put out, and all men holde their peace? We told you also, that the first part of the Act of Parliament, 1585, is relative to another Act in Queen *Maries* time, which specifieth, what sort of Leagues and Bands are forbidden, and setteth us free from the breach of the Act: but yee have

have answered nothing to this, and still dispute from the Act of Parliament, rather then from other grounds, better beſeeming your Profession, and ours; and in this will ſo preſiſely adhere to the letter of the Law, that you will have no meetings, without the KINGs conſent, even in the caſe of the preſervation of Religion, of his Maſſies Authority, and of the liberties of the Kingdome, which we are ſure muſt be contrary to the reaſon and life of the Law; ſince the ſafety of the People is, the Sovereigne Law. Although it be true alſo that for our *Covenant*, we have the conſent of Authority preſſing upon all the ſubjects in the generall Band, and confeſſion of Faith, formerly ſubſcribed for maintenance of the Religion, their ſubſcription and Oath as a note of their ſoundneſſe in Religion, and of their loyalty and fidelitie to the KING, and his Crown, wherein *Juriſ- conſults*, more ſkilled in this kinde; then we need to be, have given their *Reſponſes* and *Verdicts*, in favours of us, and of our cauſe.

2. The poynt touching Authority, is ſo full of Thornes and Rockes, uſeth to be ſo vehemently urged, to procure envye againſt the Goſpell of CHRIST, and can ſo hardly be diſputed and diſcuſſed, except in a large Treatiſe, to the ſatiſfaction of Kings and Kingdomes; and all having intereſt, that for the preſent we only wiſh you to heare the teſtimonies of two grave Divynes, the one is *Whitaker*, in his Anſwere to Maſter *Reynolds* preface, pag. 6. Stirres and Tumults for matter of Religion, *Reynold* rehearſeth, that hath been in *Germanie*, *France*, *Bohemia*, as though it were ſufficient for their condemnation, that they once reſiſted, and did not by and by admit whatſoever violence was offered, either to GODS Trueth, or to themſelves, contrary to Promiſe, to Oath, to publicke Ediſts, to Law, whereby they were warranded to doe as they did: more of this matter, will I not anſwere, being of another nature, and cleared long ſince from the cryme of Rebellion, not only by juſt defence of their doing, but alſo by the Proclamations and Ediſts of Princes themſelves. The other is *Bilſon*, in his Booke of Chriſtian ſubjection, in defence of the Proteſtants in other Countreys, againſt the objection of the *Jefuit*, Pag. 332. affirming, that ſubjects may defend their ancient and Chriſtian liberties, covenanted and agreed upon by thoſe Princes to whom they firſt ſubmitted themſelves, and were ever ſince con-

firmed and allowed by the Kings that have succeeded, they may require their own right, save their own lives, beseech, that they be not used as slaves, but like subjects; like men, not like beasts; that they may be converted by Lawes, before judges; not murdered in corners, by Inquisitors. This is also the judgement of *Rivetus* in his Commentarie, *Psal.* 68. which being looked upon by you, will furnish a full answer to what ye have cited at length from his *Jesuita Vapulans*. For betwixt Jesuiticall treasonable and pernicious doctrine, and practises against Princes and Magistrats, refuted by him, and the loyall and sound doctrine of Protestants, your selves know the difference and opposition, like as it is cleare as the Sunne, by that short Confession, by the Application thereof, to the times in this present Confession, by our publicke Protestation, and by the Declaration exhibited to his Majesties Commissioner, that we meane not only mutuall concurrence, and assistance in the cause of Religion, but also to the uttermost of our power, to defend the **KINGS** Majestie his Person and Authority. We would be glade, that ye and others were witnesses to our private Prayers, and the most secret of our thoughts and affections, concerning our loyaltie to our dread Sovereigne; so should ye either cease to write in this sort against us, or be forced to write against your own Consciences.

3. When we justify our *Conventions* and *Covenants*, from their purposed ends, we meane not only the last and most remote ends, but the nearest and immediate, and if nothing in these can merite just censure, the *Conventions* and *Covenants* no more in that which ye call the Object, nor in their ends, can be culpable: what Aspersions have been put upon our Reformation, and Reformers, by the malice of our Adversaries, can not be unknown to you. But we wish, that your engynes and penns may be better employed, then to joine with them in so bad a cause, which we expect also from your prudence, considering the people and place where ye live.

To the Third.

YE doe well and wisely, that ye search not curiously into the mynades of Princes, and Reasons of State: but whether all his Majesties

Majesties subjects be satisfied with the last Proclamation, needeth no deep search. For although possible some had been more pleased with a Proclamation, commanding the *Service Booke*, such especially who neither will see no errours in it, or have publicly professed, that they have been groaning for it, yet the Protestation of the Supplicants against it, as it giveth most humble and hearty thanks to His gracious Majestie, for what is granted; so it testifieth upon undeniable evidences, that the Proclamation is not a satisfaction of our just desires: for, first, the Proclamation supposeth the *Service Booke* to be no Innovation of Religion. 2. That it is not contrary to the Protestant Religion. 3. That the Proclamation giveth not order for discharging all the Acts made in favours of the *Service Booke*, especially that of the 19 of *February*, which giveth unto it so high Approbation, as serving for maintaining the true Religion, and to beat out all Superstition, and no wayes to be contrary to the Lawes of this Kingdom; but to be compyled and approved for the universall use and edification of all His Majesties Subjects. 4. It is so farre from disallowing the said Booke, that it putteth us in feare, that it shall be prest in a faire and legal way, and therefore, notwithstanding the Proclamation, the necessity of Covenanting, which containeth nothing contrary to the Acts of Parliament, nor to the duery of good Subjects, but is the largest Testimony of our Fidelity to G O D, and loyaltye to our K I N G, (whatsoever it may seem to you to import) doeth yet continue, that His Majestie may be pleased, to grant the full satisfaction of our reasonable Petitions, and that our Religion, and Liberties, may be preserved for afterwards. Whosoever profess themselves, to be perfectly satisfied with the Proclamation, doe proclaim in the ears of all the Kingdom, that they are better pleased with the *Service Booke* and *Canons*, then with the Religion, as it hath beene professed in this Land since the Reformation.

To the Fourth.

VVE were assured, that your *Demand* proceeded from a Mistaking, and therefore, according to our knowledge, did

did ingenuously, for your satisfaction, expound unto you the minde of the Subscribers; but finde now, that we have laboured in vain, at your hands, from which we have received this *Reply*; unto which, concerning the first *Miss-interpretation*, we answer: 1. That although we doe neither use threatnings, nor obtrude our Interpretation upon you, as bearing any obligatory Power, yet pardon us, that we match you not, and put you not in the Ballance with the greatest part of the Kingdom, both Ministers, and others, in whose name we recommend this Interpretation unto you, by all faire Means, and force of Reason: and in so doing, wee are so farre from the breach of our Solemné Vow, and Promise, that we esteeme this to be no small prooffe of that godlinesse, and righteousnesse, wherein we are bound, by our *Covenant*, to walke. 2. The autoritative judgement of our Reformers, and Predicessors, is evidenced, not onely by the *Confession of Faith*, ratified in Parliament, but also by the Books of Discipline, Acts of Generall Assemblies, and their own Writs; wherein, if ye will, ye may find warrand for this Interpretation; and in respect whereof, it is publick *ratione medii*, besides those midses of Scripture, of Antiquity, and of the Consent of the Reformed Kirks, which are named for midses by you.

Concerning the 2 *Missconstruction*, it is no marvell that Prejudices, and Preconceived Opinions, possessing the minde, make men to fall upon Interpretations of their own; but in the South parts of the Kingdom, where many learned and judicious men, both Pastors, and Professors, were assembled, at the first subscribing thereof, we remember of none that did fall into that Mistake. And the two sorts of Novations, such as are already introduced, and such as are supplicated against, are so punctually distinguished, that there is no place left to Ambiguities: but on the contrary, the Novations which we promise to forbear for a time onely, cannot be supposed in the following words, to be abjured for ever, as Popish Novations. 2. Upon a new examination of the words, ye perceive, that the Articles of *Peareth*, and Episcopacy, are condemned as erroneous Corruptions, because we promise, to labour, to recover the former purity & libertie of the Gospell: unto which our Answer is, that it appeareth, that you will have all the *Covenanters* against their intention, and
whether

whether they will or not, to disallow, and condemn, the Articles of *Pearth*, and Episcopall Government, lest they be tryed in a Generall Assembly: but it is knowne to many hundreds, that the words were purposed conceived, for satisfaction of such as were of your judgement, that we might all joine in one heart, and *Covenant*, for establishing Religion, and opposing Erroures. And for your Argument, whether the Articles of *Pearth*, and Episcopacy, be against the purity and liberty of the Gospel, or not, which is not determined by these words of the *Covenant*: but it cannot be denyed, first, That if in a Free Assembly, they be found to be against the purity and liberty of the Gospell, they ought to be abolished: in the meane time, it being left free, by the words of the *Covenant*, to all, who will, to stand to the defence of their lawfulnessse. Secondly, how can it be denied, that many corruptions, contrary to the purity and liberty of the Gospell, were they never so innocent in themselves, have accompanied these Novations, such as the superstitious observacion of Daies, feriacion and cessation from worke, on those dayes, Feasting, Guyting, &c. many grosse abuses have entered in the Sacrament, upon Kneeling before the Elements, and upon the lawlesse usurpation of Prelates: in respect whereof, even they who allow of *Pearth* Articles, and Episcopacy, may swear to recover the purity of the Gospell. And thirdly, who can be so great a stranger at home, as to deny, that many corruptions of Popery, and Arminianism, have entred in, in the Kirke, and have been vented, and defended, in schooles, and Pulpits; by reason whereof, we are bound, every one of us, according to the measure of our light, to labour for recovery of our former Purity? And therefore, if you had cast your eyes upon the condition of this poore Kirke, as ye have pryed narrowly, into the expressions of the *Covenant*, ye might have spared both your owne labour, and ours, and not laboured to skarre both your selves and others, with this shadow.

In your Argument, *ad hominem*, you should have considered, that whatsoever be our judgement, as we are particular persons, yet, at this time, we were to be taken, as Commissioners, from the whole company of Subscribers, who, about this point, are of different judgements: and if some of your own judgement, had either come alone

in our place, or had been joined in Commission with us, we had anticipate your Objection: and this ye have been forced to see; and so your selves, in propounding your Objection, have answered your own Syllogisme, in making us, to say, that ye may sweare and subscribe seeing ye thinke not these things to be abjured in that Oath made Anno 1581: neither was it for you, to inquire in our private Opinion, nor necessary for us, to make it knowne, but to have conceived of our minds, according to our Commission, and the will of those who sent us. Your Arguments need to be no impediments unto your swearing of the *Covenant*. For upon your grounds, ye would not have sworne the short *Confession*, any time bypast: yea, ye can not sweare the Confession of any Kirke; nay, not the Articles of the *Creed*, because of the diverse Interpretations of the Article of *Christ's descent into Hell*; or swearing them in *Scotland* and *England*, ye behoved to sweare them in diverse senses. There be some words of the *Lords Prayer*, as *Give us this day our daily bread*; and of the ten *Commandments*, as the words of the fourth Command, which are diversly understood; must Christians, therefore, forbear to joine in saying the Prayer, or swearing Obedience to the Commandements? Neither for this doe we admit any Ambiguity, or Equivocation: the words certainly have but one true sense, and signification; but diverse persons conceive and understand them, according to the different measures of their light. Since then your Disputation is builded upon such a Supposition, it must either fall to the ground, or hardly can any *Confession of Faith*, or religious *Covenant*, be sworne. Offend not, therefore, if we in modesty, present unto you, a dish of your owne dressing; we meane, the like Argument, *ad hominem*. The Rites and Ceremonies; which are not abjured in the negative *Confession*, are not abjured in this late *Covenant*. But the Rites and Ceremonies, which were concluded in *Pearth Assembly*, are not abjured, as ye say, in the negative *Confession*, made Anno 1581: therefore, they are not abjured in this late *Covenant*. The first Proposition is evident, because in the late *Covenant* we are bound no further; concerning the negative *Confession*, but to keep it inviolable: and therefore, what Rites are not abjured there, are not abjured here. The second Proposition cannot be denied by you; for these twenty years by-gone ye have thought

thought your selves free of Perjury, notwithstanding of the Oath in 1581, and of your conforming your selves, to the Ordinances of *Pearth*. And whereas ye alleadge, afterward, as before, that our Supplications are satisfied, the contrary is knowne, by our publicke Protestation, and by our last Supplication, and Complaint, presented to his Majesties Commissioner. And urging of the *Service Booke*, was a sufficient reason, for forbearance of *Pearth* Articles, till an Assembly; at which time it may be determined, whether it be expedient, that this Kirke be any more troubled with them. Neither needeth your Conscience to hinder you to subscribe the forbearance of these Novations, as if swearing of forbearance, were a swearing disobedience to Authority: first, Because the swearing of forbearance of a thing in your opinion, indifferent, in the case of Scandall, and of sensible feare in others, of Superstition, is the swearing of Obedience the Commandement of GOD, which forbiddeth us, to destroy him, for whom Christ died, although man should command the contrary. 2. Because the Articles of *Pearth* were concluded, for satisfying the KING, and not to presse any man with the practise of them, as was openly professed unto the Opponents, before the face of the whole Assembly: and because the Act it selfe giveth warrand, to forbear the practise at this time, when the memory of superstition is revived which maketh us to thinke, that they who have forborne the practise of these Articles, since the superstitious service Booke was complained upon, make most truelie conscience of obedience of the Act of *Pearth*, and Parliament, ratifying the same, and are most conforme unto the Confession of Faith, ratified in Parliament, declaring, that Ceremonies ought to be changed, when they rather foster superstition, then edifie the Kirke, using the same. Last of all; Ye say, ye can not swear forbearance, because ye can not abstaine from private Baptisme, and private Communion; where we perceive, that in your judgement, private Baptisme and Communion, are not any more things indifferent, but necessary, *necessitate precepti*, in so farre, that the not using of them, is a contempt of the means, and a tempting of GOD. By this your Doctrine, first, The state of the Question, anent *Pearth* Articles, is quite altered, for ye, and your Associates, did ever, to this time, alleadge the Question, to be of things indifferent.

indifferent: but now ye finde some of them so necessary, that altho the generall Assembly of the Kirk, should discharge them, yet ye behoved still, for conscience of the Commandement of GOD, to practise them. If ye have the same judgement of kneeling before the Elements, and of festivall dayes, it commeth to passe amongst us, which hath been incident to the Kirke, in former Ages, that thinges have been first brought in, as indifferent, then urged as necessary. If confirmation also in your judgement, be not indifferent, but necessary, we desire to understand, with what conscience it hath beene slighted, and utterly neglected by the Prelates, these 20 yeares past? and how it is, that ye have carried so small regard to the Canon of the Kirke, and Act of Parliament, and to the benefite of young Children, as not to requyre, urge, and presse the practise thereof, both in your own charge, and throughout the whole Kirke? This would seem to be partiall dealing, to presse some Ceremonies, and neglect other some; while both by the same Canon of the Kirke, and Act of Parliament, are appointed.

2. Ye doe hereby condemne the practise of the Kirke of Scotland, from the time of Reformation, till *Pearth* Assemblie, and put no small guiltinesse upon other reformed Kirkes, who use not that at all, but rather abstaine from it, as dangerous, which ye now doe profess, to be so necessary.

3. We wish you wisely to consider, whence it is, and what can be the true cause, that ye living in that part of the Kingdome, should be more pressed by the people, with the practise of private Baptisme, and Communion, then all the Kirkes in the Kingdome beside, where these twenty yeares past, rarely any such motion hath been made: is it not becaule that Popery prevaileth there, and the people have a superstitious conceat of Baptisme and Communion, as absolutely necessary to Salvation; as if GOD had tyed his grace to the Sacraments; and children dying without Baptisme, and others without their last *Vaticum*, did perish? Thus ye minister the Sacraments in private, as necessary, *Necessitate precepti*; and the people seeme to desire, and receive them, as necessary, *Necessitate medii*: an Evil very curable, in that citie where the Assemblies of the people, for publicke worship, are frequent, wherein the Sacraments might be ministred frequently enough, with great solemnity, and edification.

4. And though we doe not deny, but Baptisme privatlie ministred, by the Minister of CHRIST, according to the Institution, be true Baptisme, and, that a childe thus privately baptized, be not to be baptized againe, (although it be true also, that private Baptisme maketh way to this Errour of Re-baptizing :) yet we hold, that the necessitie of the Commandement, standeth only for Baptisme in publick, since no precept requyreth Baptisme, but when the ministration thereof can be had orderly, with all the circumstances requisite ; whereof this is one, that it be ministred in the presence of that visible kirke, whereof the children are to be members : for not only the minister of Baptisme, and the parents of the children, but the Congregation also hath interest in the baptisme of every member that entereth in their communion : which therefore, ought to be a publick action, no lesse then the cutting off of a rotten member, by Excommunication, ought to be done publickly. 5. It is known, that private Baptisme hath bred, and fostred the opinion of absolute necessitie of Baptisme, of Baptisme by Women, and private persons, of Baptisme by supposition, &c. and, that the ministration of the Sacraments, in private places, hath been, and is, the ready way to bring people to the contempt and neglect of the Sacraments in publicke, and to the prophanation thereof in private. 6. When all the forms of ministration of Baptisme, shall be compared, both that of the ancient Kirke, keeping *Easter*, and *Pentecost*, for the solemne times of Baptisme, and the other of the Popish kirke, and other kirkes, not well purged of the dregs of Popery, ministring Baptisme and Communion at all times, in private places, and before few persons; it shall be found, that no better course could be taken, then that which hath been wisely appointed and observed, in the Kirke of *Scotland*, since the Reformation; that the Sacraments be ministred in the ordinary meetings of GODS People; unto which they had regard, and not unto the places of materiall Kirkes : which we adde, lest any should thinke, that we entertained any superstitious conceit of places.

To the Fifth.

TO the first Exception, we have even now answered, and need to adde no farther, concerning private Baptisme and Communion. 2. We looked, that your Argument, *ad hominem*, had beene closed in the fourth *Reply*, and wish, what ye had to say, against the Dispute, of Popish *English* Ceremonies, or any other Treatise of that kinde, or any of us in particular, had been kept to another time: for, would any of us, refuse to sweare the short *Confession*, because ye have expounded some Articles thereof, contrary to our minde? Our desire is, that ye keep your own meaning of the negative *Confession*, and we keep ours, according to our diverse measures of light; and, that both sides promise, Forbearance, as is required in the *Covenant*, which may very well stand both with your meaning, and ours: of ours, there is no question; and of yours, there needeth none to be moved by you, since ye thinke them indifferent: and therefore, in such a case, may promise, to forbear them. From this ground, and from the different use of the word Discipline, and Policy, it is easie to answer, both your *Sorites*, and *Dilemma*: for the late *Covenant* bindeth you to keep the former, according to the common meaning of the Subscribers; and not according to your Interpretation or ours, in particular: and the horns of your *Dilemma*, may be turned about against your selves: for we aske of you, Unto which of the members of the Distinction doe ye referre Episcopacy, and the Articles of *Pearth*? If they were abjured for ever, before *Pearth* Assembly, how is it that ye have admitted and practised them, since that time; for this were Perjury? And if they were not abjured, but by the short *Confession* were left indifferent, why may ye nor, for any impediment ye have from that *Confession*, forbear now the practise of them? We looked not for Velitations of this sort, which the change of Commissioners sent unto you, might have prevented, but for some solide and grave reasons, why ye could not subscribe the *Covenant*, whether presented from our hands, or the hands of others, our Learned and reverend Brethren, of your practise and judgement, who might have

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bee sent unto you in our place. In the meane time, because manie are intrangled with the word of Discipline, and Policie, we desire the Reader to remember, that sometime the word is taken for the Rule of Government of the Kirke, and censure of Manners, by Officebearers appointed by Christ; and thus it is unchangeable: sometimes for the constitutions of Counsels, and Acts of Parliament, about matters of Religion; and thus it is alterable, or constant, according to the nature of particular Objects: and thirdly, it is taken for the ordering of the circumstances, to be observed in all actions Divine, and Humane; and thus it is variable. We appeale with you, to the indifferent Reader, who is judicious, whether it be necessarie for your Subscription, to know our Opinion of such Rites and Ceremonies, as are not of Divine institution. We have reason, [for any thing that ever we heard to the contrary, these twenty years past] to cleave unto the words of the *Covenant*, concerning such Rites as are brought into the Kirke without, or against the word of GOD. The Blessing of Marriage (now the second time instanced) we conceive, neither to be circumstance, it being neither time, place, order of doing, nor any such thing, nor a Ceremony properly so called, more then the Blessing of the People, commanded in the Law, and practised before the Law, or praying for a Blessing upon the Ordinance of GOD, that it may be sanctified unto His People: we neither exalt Marriage so high, as with the Papists, to thinke it a Sacrament; nor doe we abase it so low, as to thinke it a paction or contract, meerely Civill, it being the Covenant of GOD, which cannot be dissolved by consent of the parties, as other civill Contracts may be: and therefore, as we will not use it superstitiously, according to the prescript of the *Service Booke*; so will we not for the abuse of Popery, although it were a Paction meerely civill, it being so important, withhold Ecclesiasticke Benediction from it.

To the Sixth.

Silence carrieth sometimes the appearance of consent, sometime it is from weaknesse; and since yee know also, that it may at
sometimes

sometimes come from wisdom, and moderation; why doe ye not rather keepe silence your selves, then make such an interpretation of ours? We deny not, but Divines, both ancient and moderne, are against us, concerning the lawfulness of the things contraverted: but we will affirm, first, that Divines, both ancient and moderne, are against you also; and both may be true, for both are but propositions indefinite, in a matter contingent. 2. That almost all Divines universally are for us, and for the forbearance of things indifferent, in such a case, which is the point urged by us, and cleared before. Secondly, we deny not, but the Oath containeth many other Articles but concerning that of the Novations already introduced, if ye could have believed us, and so many thousands as have subscribed, it containeth no more, but the forbearance of them, for a time; neither can any farther be extorted from the tenor of the *Covenant* it selfe, according to your grounds. If ye will interpret it according to the meaning which ye thought it had the last year, and which we urge you not to change. and to promise forbearance, can neither be contrary to that duty which ye ow to your flock, nor be disobedience to Authority, but a meane to edifie GODS people, and obedience to GOD.

To the Seventh.

First, The reason propounded in the seventh *Demand*, for refusing your subscription, because ye supposed *Pearth* Articles to have beene abjured, as Popish, is answered to the full, and impediment put out of your way. This other that ye propound, concerning our conception and meaning of the short *Confession*, may be as easily removed, if ye will once believe, that we urge not upon you our meaning, but leave you to your own, till the matter be examined in an Assembly. 2. Ye call some of those Novations, necessarie; but without warrant of that Assembly which concluded then, as indifferent, and all the rest you will have to be laudable: thus by progresse of time, things formerly indifferent, become necessary; and what was but lawfull before, and had much adoe to gaine that reputation, is

tation, is now become laudable; where ye plainly discover the cause of your unwillingnesse to subscribe, not so much to be the commandement of Authority, as the necessity and excellency of the things commanded. Till ye, therefore, change this opinion, ye cannot promise forbearance, neither upon our dealing, nor at the commandement of Authority, although forbearance should serve for the peace of the Kirke, and Kingdome.

To the Eight.

First, we remit the reader to our *Answer*, and your *Reply*, which we hope, shall be found no confutation. 2. We observe, that ye have not answered our Argument, for our swearing the defence of the KING, and his Authority, with a specification, which ye call a limitation; wherein we have followed the Confession of Faith, ratified in Parliament, the KINGS Confession, and act of Parliament; upon which ye will not doe well, to fasten so foule Imputations, and put so hard constructions, as ye doe, upon us, for inserting in our *Covenant*, what they have said before us. If our specification be right, why censure you it? If it be wrong, why fasten ye not your censures upon the fountaine from which it is derived? the loyalty of our intentions, to maintain the KINGS Person, and Honour, is so fully expressed, that it hath given content to those who are nearest his Majesty: and we should wrong, not only them, but also the *Covenant*, and the subscribers thereof, if we should make new Declarations to others, of greater distance, who wrong both the KING, and themselves, in craving them. 3. To doe with a doubting Conscience, is a grievous sinne; but to make and multiply doubts, for hindring a good worke, and to oppose against a shining light, is no lesse grievous. Ye spake before of a limitation, and now ye have added precisly; as if the naming of one duery, were the excluding of all other dueties. We all, by our *Oath* of Alleadgeance, by his Majesties lawes, and by other obligations, acknowledge, that we owe many other dueties to the KING, which were very impertinent to expresse in this *Covenant*. 4. What kinde of conference ye meane, whether by word or write, we know not; but (while we were among you) ye know what notice

you were pleased to take of us; and we have no delight, to resent it.

To the Ninth.

First, We are ashamed, to draw this Rug-saw of contention, to and fro, in a continuall Reciprocation, concerning the forbearance of *Pearth* Articles: and therefore, forbearing to doe so any more, we referre the Reader to our former Answers. 2. We doe not affirme, that the only reason, why kneeling was appointed, was because all memory of superstition was past. There be indeed other reasons expressed in the Act, but such as the Authors thereof may be ashamed of, as both perverting the Text, *Psal. 95.* as making kneeling to be necessary, in every part of GODS Worship, and as giving matter to many Treatises, proving kneeling before the Elements, to be Idolatrie, according to the Act, unto which we now referre you: but this we say, (which is manifest by the Act it selfe) that in the case of present superstition, or feare thereof, all other reasons had not beene forcible, to enforce kneeling then, nor can have force to continue kneeling now. This feare hath beene great, this year by past, throughout the Kingdom, by reason of the many superstitions of the *Service Booke*, which, it may be, ye no more acknowledge, then ye doe the superstitious dispositiō of the people, because they are not that which they were at the time of Reformation. 3. We would heare what malice it selfe can say against the words of the Protestation, *That it shall be lawfull unto us, to defend Religion, and the KINGS Authority, in defence thereof, and every one of us of another, in that cause of maintaining Religion, and the KINGS foresaid Authority, and to appoynt, and hold meetings, to that end;* like as our Proceedings have beene in themselves most necessary and orderly means, agreeable to the lawes and practise of this Kirke and Kingdom, to be comended, as reall duties of faithfull Christians, loyall subiects, and sensible members of the body of the Kirke and Kingdome, and tende to no other end, but to the preservation of Religion, and maintainance of the KINGS Authority. To your interrogatoures, (which ye seeme to propone, rather to be snares to us, then for satisfaction to your selves) we answered once for all in generall, that if this were the opportunitye

oportunitie of that disputation, we shall be found to deny nothing unto
 Authority of that which the word of GOD, the law of Nature, and
 Nations, the Acts of Parliament, these Royalists, sound Divines, and
 loyall Subjects, give unto Kings and Princes GODS *Vice-Gerents* on
 Earth; and that not from respect to our selves, but to the Ordinance
 of GOD, by whom Kings reigne. But seeing so oft and so instantly,
 you presse us in this point, ye force us mutually to propone to you such
 Questions, as, it may be, ye will have no great delight to answer.
 1. We desire to understand of you, whether ye allow, or disallow, the
Service Booke, and booke of *Canons*? if ye disallow them, as an in-
 novation of Religion, why have ye not either joined in supplication
 with the rest of the Kingdome, or made a supplication of your
 own, against them, or some other way testified your Dislike?
 Next; whether it be pertinent for men of your place and Qualitie,
 to move Questions of State, touching the Power of Princes, and Li-
 berties of Subjects, after His Majesties Commissioner, and wise
 States-men, have received Satisfaction of the Subjects, for suppress-
 sing such motions as yours? 2. 3. Whether doe the Subscribers more
 tender His Majesties honour, by supposing his constancy, in professi-
 on of Religion, and equitable Disposition, in ministration of Justice;
 or ye, who suppose he shall fall upon his Religious and Loyall Sub-
 jects, with force of Armes, contrary to both? 4. Whether the joyn-
 ing of the whole Kingdom, in the Subscription of the *Covenant*, or
 the entertaining of Division, by your writing, preaching, and threat-
 ning of your People, otherwise willing to joine, be a more readie
 meane to settle the present Commotions of the Kirke, and King-
 dom? 5. If the Prelates, and their Followers, labouring to intro-
 duce Popery in the Land, make a Faction by themselves, or as the
Guisians in France, did abuse His Majesties name, in execution of the
 bloody Decrees of *Trent*, (which GOD forbid) we aske, Whether
 in such a Case, the lawfull defence of the body of the Kingdom, a-
 gainst such a Faction, be a resisting of the Magistrate, and a taking
 Armes against the KING? If ye affirme it to be, is not this to take
 part with a Faction, seeking their own ends, against the common-
 wealth of the Kirke, and Kingdom, and honour of the KING? If ye
 say no, Why then finde ye fault with our Protestation, of defending
 the

the Religion, Liberties, and Lawes of the Kingdom, of the Kings Authority, in defence thereof, and every one of us of another, and in that cause, as if it were an unlawfull Combination against Authority ? 6. Whether doe ye think Christian Magistrates to be of so absolute & unbounded power, notwithstanding of any promise or paction made with the Subjects at their Coronation, or of any Law made for establishing their Religion and Liberties, that there is nothing left, but suffering of Martyrdome, in the case of publick Invasion, of their Religion and Liberties ? If ye thinke, that any defence, is lawfull, why misconstrue yee the Subscribers of the *Covenant* ? If not, how can ye be free of Flattery, and of stirring up Princes against their loyal Subjects, for such ends as your selves know best ? We verily believe, that ye shall report small thanks, either of so good and just a KING, or of so duetifull Subjects, for entering within these Lists. It is enough, that such Questions be agitated in the Schooles, and that with as great prudency, and as circumspectly as may be.

To the Tenth.

First, ye take us in our fourth *Replie* to be the penners of the *Covenant*, and yet will rather wrest the words of it, to your owne meaning, then receive the Interpretation thereof from us: for wee preiudge not your liberty of conception of that short Confession, but permit it to your selves, whatsoever may be the private meaning of some who have subscribed; yet there is nothing in the late Interpretation that condemneth the Articles of *Pearth*, and Episcopacy, as Popish Novations. Ye may voice and reason in an Assemblie as freely concerning them, and give your judgement of them, without prejudice, notwithstanding of your Oath, according to your own grounds, as you would have done at the Assembly of *Pearth*. 2. We hope ye be not so ignorant of the estate of the Kirke, neither will we judge so uncharitably, as to thinke you so corrupt, that in your opinion there is nothing hath entred in the Kirke, since that time, designed by you, beside Episcopacy, and the Articles of *Pearth*, which can be thought prejudiciall to the Liberty and Purity of the Gospell.

To the Eleventh.

First, ye finde fault with us, that we have not upon this occasion, given you that testimony which we owe to you, of your sincerity, in professing the trueth; and therefore, to supplie our defects, have taken an ample Testimony to your selves, of paines in disputing, in wrytting, and preaching against Popery, in processsing of Papists, and in doing all thinges which can be expected from the most zealous, of frequent prayer to GOD, of humbling your selves before him, of your holinesse of Life, and Conversation, &c. which have made us who were desirous to heare that Testimony, rather at the mouths of others, that we might be no more challenged as deficient in that kinde, but give unto you your deserved praise, to inquire in matters; whereupon, if we would believe the report of others, wee heare, that for all your pains, Papists, and Persons Popishly affected, are multiplied, and Papistry increased in your towne, more then in any other town of the Kingdom, & no lesse under your Ministrie, then any time before, since the Reformation; that there be in private houses Messes, Crucifixes, and other monuments of Idolatry; that ye have not many converts from Popery; that Jesuits, and Priests; are countenanced there; that your People at home, and your Magistrats abroad, complain, that ye are but too sparing of your pains in preaching, and often fill your places with Novices: but this we are sparing to believe, and wish, that the not imploying of your Tongues, and Pennes, in the defence of the *Service Booke* and *Canons*, which are so pestred with Popery, [if the seeds of Romish Heresie, Superstition, Idolatry, and Papall tyranny, come under that censure] and your willingnesse to joyne with the Kirke and Kingdom, in Fasting and Humiliation, had been also Testimonies of your sincerity against Popery. 2. The laudable means of Preaching, Praying, &c. which we wish may be still in all faithfulnessse used by you, may very well agree with the renewing of our *Covenant* with GOD; and both being joined, have, in a short time past, produced more powerfull effects, to the comfort of many thousands, then all our Prayers and Preaching hath done for a long time before: which testifie, That, as it is

warranted by the Word of GOD; so the motion hath proceeded from GOD. All the Arguments and Subtilties that can be devised, will never make a People, (who at this time have found GOD dwelling, and working in their hearts) to thinke the contrary. 3. The naturall inclination of people to Popery, and the perswasion of others, of their disposition, may make the people to conceive other wayes of the *Service Booke*, and *Canons*, that ere it be long, they may be brought in, in a faire and legall way: and therefore, it is necessary, for preventing of those, and other Evills of that kinde, that the Subjects joine in a *Covenant*, both for themselves, and their Posterity.

To the Twelfth.

First; we have ever preached according to our measure, and have given example of reverence to Authority, and the LORDS Service: but we neither acknowledge the usurped Authority of prelates, for lawfull Authority, nor the *Service Booke*, for the LORDS Service. And therefore, it was so much the more intollerable for the Prelates, without Authority from the Kirke, or Parliament, to bring in the *Service Booke* into GODS own house, upon the LORDS own Day. Which maketh it nothing strange, that people zealous of the Trueth, and of the Service of GOD, were stirred up, to oppose: and we are very confident, that these who have opposed; doe beare as loyall respect to the KINGs Majesty, and will be as loath to provoke him to just wrath, as their opposites are. In the meane time, why doe ye not acknowledge, that the children were higher provoked to wrath, by the Prelates, whom ye account reverend and holy Fathers? 2. As the preservation of our own private Possession, from Invasion of others, belongeth to our selves, under the KINGs Protection; so the keeping of GODS House, from Pollution, and Superstition, belongeth to Authority, to the community of the Faithfull, and to every one in his own place, and order. 3. We told you before, that we did no more allow violences of that kinde, nor we did allow the foule aspersions of Rebellion, Heresie, Schisme, and Perjury, put upon the Noblemen, (and remnant Covenanters.) And where ye aske of us, Why these tumults are not publicly by us condemned, and rebuked? we aske

take againe of you, why ye did not condemne and rebuke such dealing,
 since that is no lesse transgression, both against the sixth and ninth
 Command, then the other is against the sixth? And whereas ye are
 now so peremptorie, in drawing a Declaration from us, answerable
 to that which ye have given concerning the foresaid Aspersions and
 Calumnies, we having no commission, to declare the mindes of o-
 thers in this point, or to give Documents, for our own private judge-
 ment, doe heartily disallow every wrong of that kynde. As for the
 Apologie of D. JOHN FORBES of *Corse*, seeing the wrong hath been
 done not unto some few particular persons, such as ye say have been
 wronged by some of the people; but unto the body of the King-
 dome, consisting of Noble-men, Barons, &c. who are highly offended
 thereby, it were in us Presumption, and without the bounds of our
 Calling, to take upon us, to receive any Declaration of that
 kinde, especially wherein so many thinges are reprobable; as
 first, That his bitter speeches were occasioned by some printed
 Bookes, affirming, that Episcopacy, and *Pearth* Articles, were Anti-
 christian, and abominable. Supposing it were true, did he thinke the
 Noblemen, and whole Covenanters, to be the Authors of those Bookes?
 And was this dealing agreeable to that Christian meeknesse so much
 required of us before? The Writers of those printed Bookes, are not
 the first who have spoken so: For Master KNOX spared not, (in a
 Letter of his) to call this kneeling, *A Diabollicall Invention*. Se-
 condly; The swearing of Forbearance of the practise of *Pearth* Ar-
 ticles, and the Confirmation of the said Doctrine, which we neither
 deny, nor affirme, to be imported in the olde Covenant, but only in
 the Interpretation thereof, we declare, That Promise is only made,
 to forbear for a time, doth not deserve so bitter a Censure as this a-
 pologie beareth upon us. 3. If the KINGS Majesty, Countsell, or
 the Subjects of *Scotland*, had asked his opinion, and advice, he might
 have used the greater liberty. 4. It is ill apologized, to call it a holie
 indignation, and worse defended, since it is such a wrath, as worketh
 not the righteousness of GOD. 5. Whereas he desireth to be ac-
 counted in the number of these, *qui proficiendo scribunt, & scribendo*
proficiunt, we could wish, that he had profited better by writ-
 ing, then he hath done by writing his *Irenicum* first, and now this his
 Warning.

Warning, after his *Irenicum* : for which if he make no better Apologie, then confessing Asperity of words, proceeding from an holy indignation, it will come to passe of his Apology, as it fared with his *Irenicum*, unto which was applied fitly, what was spoken in the like case,

Aut fabrum forceps, aut ars ignara fessilis.

aspexit voluit cedere cudit & per.

6. Whereas ye desire us, to doe the like, if ye meane of us personallye, we have declared our judgement, and shall be carefull to approve our selves to G O D, and the consciences of all men, in every such duety : and if ye meane us, and those that sent us, we shall not faill to report unto them, what ye desire, although our Commission from you had been the more acceptable, if ye had spoken more reverently of our *Confession* and *Covenant*, then ye have been pleased to doe, in the words of your desire, and had put your hand unto the *Covenant*; which would presently have joined us in a greater Affection, and made way for union in judgement, and perfect peace, which is the desire of our Soules.

To the Thirteenth.

YE pretended a threefold Scandall, which should follow upon your Subscription : 1. The Scandall of Dissenting from other Reformed Kirks, and famous Divynes. 2. The Scandall of Dissenting from Authority. 3. The Scandall of Perjury. We answered, That the contraverred words of the *Covenant* being rightly conceived, and interpreted according to their true meaning, and not after the glosse which ye have put upon them, doe put you out of danger of all the three Scandalls, which ye seem to acknowledge of the first two, and may by the like reason acknowledge of the third, of Perjury. We dispute not of the lawfulnessse of the Oath given at your Admission, by what Authority it was exacted, with what conscience it was given, nor how ye can answer for the Scandall risen thereupon : but conceiving it according to your own grounds, none of you will say, that ye have sworne the perpetuall approbation and practise of these things which ye esteeme to be indifferent, whatsoever bad consequent

consequent of Popery, Idolatrie, Superstition, or Scandall should follow thereupon: we speake here only of things indifferent, in your own judgement; for ye have declared before, that ye thinke the Ministration of the Sacraments in private places, no more indifferent: & therefore, can not forbear the practise of these, although your Ordinary, and other lawfull Superiours, should will you to doe so; wherein *Pearth* Assembly, for which you stand, is wronged by you two wayes: 1. That ye differ in judgement from them, about the indifferencie of the five Articles: and next, that at the will of your Ordinary, and we know not what other lawfull Superiours, ye are ready to forbear the practise of these things which the Assembly hath appointed to be observed. What Oaths ye have given at your admission, we know not, because there is no Ordinance made, Civill, or Ecclesiastick, appointing any such Oath, and because the Prelats, who arrogated that power, presented to the intrants diverse models of Articles, to be subscribed, dealing with some more hardlie, and with others more favourably, according to their own diverse motifs, & considerations. For some immediatly after *Pearth* Assembly, without any warrand from the Kirke or Parliament, were made to sweare at their Admission, that they should both in private and publick maintaine Episcopall Jurisdiction, and in their private and publicke Prayers, commend the Prelates to G O D S mercifull Protection; that they should subject themselves to the Orders that presently were in the Kirke, or by the consent of the said Kirke, should be lawfully established. The word lawfully, was not in the Principall first subscribed, [as we have learned] and if it had been exprest, it is all one, for the Superiours were judges to this lawfulnessse and unlawfulnessse. We will not labour to reconcile every Oath given by Ministers, at their entry with the present *Covenant*; but wish, and exhort rather, that they may be recalled, and repented of, as thinges for which they can not answer before a generall Assembly.

To the Fourteenth.

IF the words of the *Covenant* be plaine, concerning the meere forbearance, and speake nothing of the unlawfulnessse, no mans thoughts

thoughts can make a change. 2. By this *Reply* ye wrong yourselves, in forging from the words of the *Covenant*, impediments, and drawing stumbling blockes in your own way, to hinder your subscription: ye wrong the subscribers, in changing the state of the question, and in making a divorce betwixt Religion and the *KINGS* Authority, which the *Covenant* joineth together, hand in hand: and, most of all, ye wrong the *KINGS* Majesty, in bringing him upon the stage, before his Subjects, in whose mindes ye would beget, and breed, suspicions of opposing the truth, of making innovation of Religion, and of dealing with his Subjects, contrary to his Lawes and Proclamations, and contrary to the Oath at his Coronation. We are not here seeking *in scitia uprebyssion*, or starting hole of ignorance, or of the smallest disloyalty of affection; but would willingly decline that for the present, which neither his Majesties wisdom, nor the prudence of Statesmen, nor the modesty of good subjects, will allow you or us to dispute. The Crowns and Scepters of Kings, would be more tenderly touched, then the ordinary subjects of Schoole disputes. The naked naming, and bare proposall of certaine suppositions, such (as some are made by you) can not but reflex upon Authority, and sound harsh in the eares of all his Majesties good subjects, who wish, that he may long and prosperously reigne over us. 3. His Majesties most honourable privy Counsell, hath proven more favourable to this cause of maintaining the reformed Religion, then many Pastors, whom by reason of their place and Calling, it becomed to goe before others; and although according to their wonted custome, they gave warrant, to make his Majesties Proclamation, yet on good groundes, remonstrated unto them by the Supplicants, they willingly refused their approbation thereof; hoping that his Majesty should be moved to give greater satisfaction thereafter: and this is not our saying, but a publicke doing, before many honorable witnesses; of which number some were directed unto you; whose report ye have no reason to call in question. 4. It becometh us, to judge charitably of the intentions of our Superiours; and most of all, of the intentions of our dread Sovereigne. Yet, if that hold good which the supplicants have offered to prove, that the *Service Booke*; and *Canons*, containe a reall innovation of Religion, we must judge otherwise, *de conditione operis*, of the mat-

the matters contained in the Booke, then *de intentione operantis*, of his Majesties intention; although the intention of the Prelates, & their Associates, the Authors & contrivers of the Bookes, be most justly suspected by us. 5. It is no delight to us, and can be but small comfort to you, to mention the wrongs, which by you are done to us all who have joined in this *Covenant*, and doe adhere to the Religion as it was reformed in this land; in your estimation & writings, we are Rebellious, perjured, hereticks, schismaticks, blind guydes, seducers, miserable interpreters, ignorants: shal such men as these be your *reverēd Brethren*. Is this your meeknesse and charity? Is this the duty ye expect from us? But tettering these aside, ye have wronged us, in with-holding your hand and help from so good a Cause, of purging Religion, and reforming the Kirke, from so many grosse abuses, and opposing all those who have modestly laboured for Reformation. Your speeches in private, in your chambers, beds of sicknesse, and in your missives, and in publicke, at tables, and in Synods, which are come to our knowledge; we wish rather should be remembred, and repented of, by yourselves, then be recited by us, who desire not to worke you any trouble. 6. Although there be a perpetuall harmony betwixt the Word and Works of G O D, far contrary to that which we finde to be amongst the Children of men; yet often it commeth to passe, that the Word and Warnings of G O D, which we heare with our ears, are not believed, till we behold with our eyes, the plaine Commentaries thereof, in His Works. Many Proofs, and notable Documents, have been observed of the Finger of G O D, in the Worke in hand, the Characters of the great Works of G O D S, more then ordinary Providence, since the beginning, are legible here. Then did the LORD begin this work, when the Adversary was raised to a great hight, and become intollerably insolent. The beginnings were small, and in the eyes of the World, contemptible; such as use to be the beginnings not of the works of men, but of the Magnificke works of G O D: the power of G O D sensible in the hearts of many, and manifested by the joy; the tears and cries of many thousands, at the solempne renewing of this *Covenant*, hath been a matter of admiration, and amazement, never to be forgotten, to many wise and ancient Pastors, and Professors, who did also finde an unwonted flame,

warning

warming their own breasts; the plots, and workings of the Adversary, have wrought against their own Projects, and have served for our ends, more then all that have been thought, or done by our selves; that we may justly say, what they devised, for evill, the LORD hath turned to good; many thousands conveened, diverse times, in one place, have been kept in such order, and quietnesse, without the smallest trouble, in such sobernesse, and temperance without excesse or ryot, that hardly can History furnish a Paralell: and what effects there be already throughout the Land, of Piety in Domestlicke worship, in observing the exercises of Religion, in publick, of soberness in dyet and apparell, and of Righteousnesse and Concord, we trust shall be sensible by the Blessings of GOD upon us, and shall be exemplary to the Posterity. These we present unto you, and unto all, as a Commentary, written by the LORDS own Hand; wishing again, that neither ye nor others, be found fighting against GOD: *Who so is wise, and will observe these things, even they shall understand the loving kindnesse of the LORD, Psal. 107. 43. LORD, when thy hand is lifted up, they will not see; but they shall see, and be ashamed, for their envy at the People, Psal. 26. 11.*

Master ALEXANDER HENDERSON,
Minister at Lenchars.

Master DAVID DICKSON
Minister at Irwin.



DUPLYES

Of the MINISTERS and PROFESSORS
of ABERDENE,

T. O

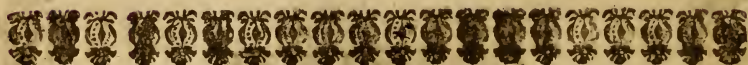
The second *Answeres* of some
Reverend Brethren,

CONCERNING THE LATE
COVENANT.


If thou take forth the precious from the vyle, thou shalt
be as my mouth: Let them returne unto thee, but re-
turne not thou unto them. JEREM. 15. 19.

Honour all men: love the Brotherhood: feare GOD:
Honour the KING. 1. Pet. 2. 17.





To the Unpartiall READER.

T may be you have not, as yet, heard the true relation of our proceedings, and carriage, towards those two reverend Brethren, who came lately hither, to recommend to us, and our People, the late *Covenant*: We declare therefore to you, that we hearing of their coming, and intencion, and being of a contrary minde, resolved, that before we should give content, that they should preach to our people, we would propone to them, by way of certaine *Demands*, the chiefe reasons which made us to be averie from their proceedings; promising to admit them to our pulpits, if they should give us satisfaction, concerning the late *Covenant*. We intended not to print these *Demands* at the first; but afterwards considering how much our people might be confirmed by them, in that pious resolution which they have, to continue in the obedience of the Lawes of this Church and Kingdome, concerning *Episcopacy*, and those things which were concluded in *Pearth* Assembly; we thought good to put them to the Presse, but determined not to make use of them, by divulgating them, except we saw that our people stood in present need of them; which indeed came to passe: for upon Fryday, the twenty of *Julie* last, these reverend Brethren came to this Town, and having that same night received our *Demands* in writ, they returned their *Answeres* unto them on Saturday following, late in the evening: but they came not to our hands, who replied unto them, untill Sunday in the morning. Neither had we leasure to reade, or consider, untill both the Sermons were ended in our Churches. Wherefore we did meet together that day, at foure houres afternoone, that we might peruse them. And at that same time, hearing that these reverend Brethren had preached in audience of dyverse of our people, convened in the court of a Noble-man his lodging, not having obtained our consent thereto, and in their Sermons had used a forme of answering to our *Demandes*, which they did publickly reade, affirming, that they had given full satisfaction to us, in a written copie of their *Answeres*, which they had sent to us: and by that means, had laboured

to dissuade and draw our People from their obedience unto the Articles of *Peartb*, and the Lawes of this Kingdome ratifying them: we knowing how insufficient their *Answers* were, to give satisfaction to any, who would duely ponder our *Demands*, gave licence to the Printer to devulgate them, and the next day did write our *Replies* to their *Answers*, intending to put them to the Presse on tuesday. But we were earnestly entreated by a noble Man, to send backe to them the copie of their *Answers*, that they might revise and perfect them, and also to delay the printing of our *Replies* untill Fryday following. Which we willingly granted. But wherefore this was desired of us, you may conjecture; seeing they neither added, nor diminished, nor altered any thing in their *Answers*. Upon the next Friday at night, we gave our *Replies* to the Printer: and to these reverend Brethren, who returned not to this Citie, untill Saturday following, we sent a copie of our *Replies* in write, on the LORDS Day: unto which we received not their *Answers*, untill they came from the Presse, to wit, on Tuesday the fourteenth of *August*: that is, eyghtene dayes after they had received our *Replies*. What successe these Brethren had in their Sermons, which they preached here, upon two severall LORDS Dayes, it is sufficiently known: neither have they reason to talke so much of it as they doe, in their Preface to the Reader. The first of these dayes, some few who were thought to be that way inclined before, subscribed their *Covenant*: But the next LORDS Day, they scarce prevailed with any at all. And a great many, who heard them both these dayes, professed, that they returned from their Sermons, more averse from the *Covenant*, then they were before. Now good Reader, we present to thee our *Replies*, to their second *Answers*; which for shortnesse cause, we have called *Duplyes*: we pray you consider them unpartially. And if you reap any benefite by perusing them, let it not be ascribed unto us, but to the invincible force of divine Truth. We conclude with *Zerobabell*, saying, *Blessed be the GOD of Truth*: And let all the People shout, and say, *Great is Truth, and mighty above all things.*



To our Reverend Brethren

Mr. ALEXANDER HENDERSON

And

Mr. DAVID DICKSON.

That your Answeres, Reverend and Deare Brethren; have not in any degree satisfied us, we impute it not to your weaknesse, whom we know to be able Men, and much exercised in the matters debated betwixt us: but we impute it to the weaknesse of your cause, and to that inabilitie which is in all men, as well as in you, to beare out against the Trueth. We are sorry that ye are not so respectiue, and favourable, in your judgement of us: for ye plainly declare in your Preface, that ye suspect us of prejudice: and that for two reasons. The first is, that our Demands, which yee conceived had been meerey intended for you, were published before your coming in Print: as also, that our REPLYES were Printed before we received your last Answeres to them. Whence ye conclude that wee were rather aiming at victory, moved thereto by prejudice, then at satisfaction by searching of the Trueth. This reason is grounded upon a mistaking: for although our Demands at the first, were intended for you onely, yet afterwards we resolved to Print them, as also our REPLYES, (the Printing whereof did nowayes depend upon your second Answeres.) not for love of contention, nor desire of victory (G O D knoweth) but for such reasons, as we have expressed in our Preface to the unpartiall Reader, whom we hope we have satisfied in this point.

Your other reason is, that the grounds of your Answers to us, have
 proven satisfactory to others; who for Age and Learning, are prime
 men of this Kingdom: and to whome our modestie will not suffer us, to
 preferre our selves. Farre be it from us to be so presumptuous, as to
 preferre our selves to so many Learned and worthy Divines: and as
 farre be it from us, to measure the soliditie, and sufficiencie of your
 Answeres, by the Habilitie or Induments of these, who have acqui-
 esced in them. If this your reason were good, the Papists might more
 probable accuse us of prejudice, (as indeed they unjustlie doe) be-
 cause their Answeres to our Arguments, have proven satisfactorie to
 many thousands of those, who for profunditie, and subtiltie of wit, are
 inferiour to none of the World: but we regarde not this slender mo-
 tive, remembring these words of our Saviour, I thanke Thee, O Fa-
 ther, Lord of Heaven and Earth, because Thou hast hid these things
 from the Wise and Prudent, and hast revealed them unto Babes:
 even so, O Father, for so it seemed good in Thy sight. Besides, if
 ye compare the Divines, Ancient and Moderne, who are of our judge-
 ment, with these who favour your opinion, either in number, or in the
 excellency of their gifts, ye shall finde that in this, the advantage is
 greatlie ours. In the meane time ye shall know, that we can bring far
 better reasons to free our selves of prejudice, then these which ye have
 brought against us, to wit, the soliditie of our Arguments, which have
 put you to such straits, (pardon us to say that, which every one who have
 eyes may see) that oft times ye doe not so much, as attempt to answer
 them, being glad to passe them by, with the show of an Argument in
 contrarium, or some other like shift: our humble & earnest attestations,
 in calling GOD, the onelie competent Judge; as witnesse of our sinceri-
 ty, in the inmost thoughts of our soul; our seriously professed Resolution,
 to concurre with you, if we should get satisfaction from you, the modes-
 tie, ingenuitie, and peaceablenesse of our writings to you, and on the
 contrarie, your too great disdainfulnesse and asperitie in your second
 Answeres; bewraying not onelie the weaknesse of your mindes, farre by
 our expectation, but also the weaknesse of your cause to unpartiall
 Readers, who ascribe this to the pungent force of our Arguments; judg-
 ing, that they have made you somewhat more cholerike then you were
 before. To this wee will adde the great reluctance, which some of the
 most

most Judicious Subscribers did finde in their Consciences, before they subscribed your Covenant; together with the Limitations, and Reservations, wherewith they subscribed it; evidently arguing their strong apprehension, of the dangerous ambiguitie and haske sounding of the words of the late Covenant: so that even these who are now joined with you, have been much affrighted with those things which terrifie us. As for your Protestation in the end of your Epistle, that ye can no more be brought to our minde, then ye can be drawn from the profession of our Religion, as it hath been reformed, sworne, &c. Although this importeth no small prejudice, possessing and over-ruling your minds; yet looking to the invincible force of that Trueth which we maintaine, we even yet hope that at last it shall prevaile with you; especially considering that our controversie is not concerning the Reformed Religion; whereunto we as sincerelie adheare as any whatsoever, but concerning the equitie of that forme of Covenant which ye latelie made. Wishing you and all others, to adheare truelie and sincerelie, to the same true Religion; and to all the duties which in it are recommended to you: we most humble, and earnestlie pray the Almighty GOD, to putie his Church in this Kingdom, and to unite all our hearts in Trueth and Peace, in these most dangerous dayes: which although they be to you dayes of gladnesse, as ye professe, yet to those who love the peace of Sion, and the tranquillitie of this Kingdome, they are sad and melancholious dayes, in respect of the blacke clowdes of GODS wrath, hanging over our heads, and threatening us with stormes of fearful Calamities: which we pray the Almighty GOD, to avert.



THE FIRST DUPLY.



IN our Disputes against the Papists, (which have been frequent, and by GODS grace not unfruitfull,) as we have learned, that to multiply objections against the Trueth, is a thing easie, as ye say, but fruitlesse and vain : so also we have learned, that to multiply Evasions, against solide Arguments brought for the Trueth, is a thing no lesse easie, but altogether unprofitable : which we pray you take heed to.
How forcible are right words ? but what doth your arguing reprove ?
JOB 6. 25.

2. Ye say, that our objection, against your calling, and the warrant of your comming to us, was framed and published in Print, before it was proponed unto you, and ere your *Answer* could be had. Indeed our *Demands* were at the Presse at your comming, that they might be in readinesse; but were not published, before your selves in your Sermons did publickly read them, and dispute against them, in audience of such of our People as were there present for the time; albeit that written copie of them was delivered to you onely, and not at that time communicated by us to any other.

3. Your Authority which ye acclaim, is neither from his Majesty, nor warranted by Act of Parliament, nor by the Lords of his Majesties Counsell, nor by any Nationall Synode of this Kingdom, nor by any Judicatory establihed in it. And both in your first *Answer*, as also now again ye professe, that ye came not hither to usurpe the Authority, of any Civill or Spirituall Judicatorie. As for your multitude,

multitude, (which ye call almost the whole Kirke and Kingdom) it being destitute of Authority foresaid, maketh no warrand of ordinary calling. Therefore, ye seeme to pretend an extraordinary calling from GOD, alleadging an extraordinary necessitie at this time, which truly we see not in any such degree, as may deserve and warrand so great a change from the received order, which is publickly by Lawes established in this Kirke and Kingdom. That saying of the Apostle, *Let us consider one another, to provoke unto love, and to good workes*, which ye alleadge for your extraordinary imployment, importeth not an extraordinary calling, but an ordinary duety, to be performed by all Christians, according to their Callings.

4. The Word of GOD, and the Canons of Counsell, doe so permit to Pastors, the care of the whole Kirke, as they must remember to doe all things, decently and in order, and not to interpose themselves in their Brethrens charges, and against their will. And praised be GOD, there was not any Combustion, Errour or Confusion, in these places of our charges, as ye doe alleadge: Neither did our People stand in need, of such helpe from you. And if ye meane the Combustion of our Nationall Kirke, we doe thinke your remeed not convenient; as being, in our judgement, not agreeable to the right way of Trueth and Peace.

5. Whereas ye alleadge, that if some members of this Kirke, had not cared more kindly, in this time of common danger, then others have done, the whole body had been ere now dangerously, if not desperately, diseased; we answer, that we most heartily wish, any disease of this Church, to be tymously prevented and cured. But with all we wish this to be done without a rupture, and such a dangerous division: chiefly seeing our Church is not infected with any such Errours, nor is in such dangers, as may give just occasion, of so fearfull a division: which in it selfe is a sore disease, and from which in holy Scripture, we are often, and very earnestly dehorted. *Dionysius* Bishop of *Alexandria*, in his Epistle to *Novation*, recorded by *Eusebius*, *Lib. 6. Historia* *cap. 37.* worthily sayeth, *You ought rather to have suffered any thing whatsoever, for avoyding of cutting asunder the Kirke of GOD: and Martyrdome for keeping the Kirke from Schisme, is no lesse glorious, then which is suffered, for not committing*

mitting Idolatry. And in my opinion also it is greater; for in suffering Martyrdom for not committing Idolatry, a man suffereth for one, even for his own soul; but here a man suffereth Martyrdom for the whole Kirke.

6. Ye affirme, that we have no reason to complaine of your carriage, here towards us, in respect ye for your Sermons preached to our People, made choise of vacant houres, that they might attend the ordinary times of Worship. But indeed this satisfieth not our complaint: for we justly complained of your preaching to our People, without our consent, at any houre; and of your labouring, to make them subscribe the late *Covenant*, before ye had given satisfaction to us, concerning the equity of it.

7. Ye reprove us for these harmlesse wordes of a confederation, & negative Confession. That little Confession, was long agoe called negative, *à parte majore*. And as for that other word, it is well knowne to al those who are expert in our Mother tongue, & in the Latine, that covenanting, and confederation, doe signifie one, and the same thing: and therefore, both these wordes are alike respectfull, in our judgement. Whereas ye say, that your *Covenant* is made with GOD, and doe call it his *Covenant*: and likewise for justifying your swearing, and subscribing thereof, doe bring some places of Scripture, wherein mention is made of a *Covenant*, and *Oath*, betwixt GOD and his People; we shall then allow the same name, and respect unto your *Covenant*, when ye shall make it manifest, that your *Covenant* in all points therein contained, hath no lesse warrand from the written word of GOD, then that *Covenant* which the Israelites did swear in the days of JOSHUA, *Joshua* 24. verse 25. and in the dayes of JEHOIADA the Priest, 2. *Kings* 11. v. 17. and in the dayes of King ASA, 2. *Chron.* 15. v. 15. and that which is mentioned by *Isaiah*, 44. v. 5.

8. As we are still informed, that some have fled the Countrey, and some have subscribed for feare; so no Pastors in our knowledge have gone to Court, for the causes alleadged by you. We doe not presume to judge of the Consciences of men, and we wish you to judge more charitably, of these reverend Prelates, then ye doe. The occasion of this present storme was pretended to be the introduction of the *Bookes of Service*, and *Canons*, and the high Commission.

These

These causes are now removed; and yet the storme continueth so vehement, (as ye seeme to grant) that the Bishops have just feares warranding their flight, to save their persons ; which we judge to be too great violence, for any such cause, against persons in so sacred a calling.

9. We shall assuredly, (by the grace of GOD) still contribute, as ye desire, our prayers , and all other means agreeable to our consciences, for extinguishing of the present combustion. And for that effect, every one of us shall secretly, and humbly, mourne before the LORD, and shall searce and trye our wayes, and turne unto the Lord. And as we have already humbled our selves publickly, with Fasting and Mourning for that effect , so are we readie in time to come, to doe the like, when it shall be indicted or allowed by Authority, according to the established order in this Kirke and Kingdome. Yea, also we are ready to joine with you in the late *Covenant* , so soone as we shall receive satisfaction to our consciences , concerning the lawfulnessse thereof; which as we have protested before, so doe we yet protest, and professe.

10. The Reasons which ye touch in your first *Answer*, for proving that we might without just offence to any, joine with you in subscribing the *Covenant*, are sufficiently answered in our first *Replye*. For, First, It is not yet decerned in a Nationall Assembly , whether your Interpretation added to the old *Covenant*, be in all points sound or unsound ; and therefore we have reason to think, that this new *Covenant*, is not substantially one with the old : chiefly teeing it ad-deth to the old *Covenant*, not onely your Interpretation of it, but also a promise of forbearance of the practise of *Pearth* Articles, untill they be tryed in an Assembly; and like-wise a Band of Mutuall Defence, by force of Armes, made without the KINGs privy and consent. Secondly , Your inference of Mutuall Defence, against all per-ones whatsoever, drawne from the words of the old *Covenant* , is meerly invalide. For nothing was pactioned or promised in the old *Covenant*, without the KINGs Majesty his privy; but the Band o' Mutuall Defence, against all persons whatsoever , in this your new *Covenant*, is without the command or consent of the KING, to whom only the Sword is given in this Kingdom, immediatly by GOD. See to this purpose

purpose the words of KING *James* the sixth of blessed Memory, in his Booke entituled, *The Law of free Monarchies*, in the English edition of his royall workes, at *London*, *Anno* 1616. *Pag.* 206. That which ye addē concerning the Generall Band, is alio little to the purpose, for that Band had the KINGs warrand, whereas his Majesty doeth now forbid your *Covenant*. Thirdly, Although the former Oath subscribed, did appertain onely to the persons of the subscribers, all the dayes of their lives, yet you have in your Interpretation, extended the Obligation thereof, to the present and succeeding Generations in this land, without any warrand either from publick Lawes, or from the words of the Oath it self: which also is a substantiall Difference betwixt that Oath, & your late *Covenant*. Whereas ye alleadge, that the warrand which the old *Covenant* had from KING, Counsell, and Assembly, remaineth virtually, and was never yet discharged; we answer, it remaineth not, and that because KING *James* of blessed Memory, disallowed that little *Confession*, in respect of the inconveniency of the multitude of Negatives, as is cleare by his Majesties words, published in the printed summe of the conference holden at *Hampton Court*, *Anno* 1603. And no former Act of Counsell, made in the time of any former King, doeth sufficiently warrand our Consciences to subscribe any Oath now, which seemeth to us to be disagreeable to the Act of Parliament; and which our present Dread Sovereigne LORD, the KINGs Majesty, by his publick Proclamations; and other Intimations of his Royall pleasure, forbiddeth us to subscribe. And as for the Acts of these two Assemblies, which did enjoin subscription to the said little *Confession*, they were relative to the KINGs Mandate, which is now expired by his own Declaration, and with his Royall breath, according to that common Maxime: *Morte mandatoris expirat mandatam. Extra. De officio potestate judicis delegate, Cap. 19 relatam est in glossa.* For the injunction was given for that time onely, as we conceive, being warranded by the words of these Assemblies.

II. These that were suspect of Papistrie amongst us, have not been urged by us to subscribe that negative *Confession*; but onely some Articles relative to the Nationall *Confession*. And as for such as receive degrees, in Philosophie, in our Colledges, they doe sweare one-

ly to the true reformed Religion, as it is publickly professed and preached, according to GODS word, in this Kirke of Scotland, and established by publicke Authority, with a generall abjuration of all, bo h Popish, and other Heresies contrary thereto. And those who receive degrees of Divinity, doe more exprelly swear to the Orthodox determinations of the ancient Catholicke Kirke, as is evident by the words of the Oath, whereof the tenor followeth.

EGO A. B. sancte & ex animo coram omniscio & omnipotente Deo confiteor & profiteor fidem eam qua de sancta Trinitate, & Mediatore Emmanuele à sanctis Patribus in sex primis OEcumenicis conciliis, contra Pauli Samosatani, Sabellii, Arii, Macedonii, Apollinaris, Nestorii, Eutychetis, & Monothelitarum hareses propo- sita explicata & defensa est, esse vere Christianam, orthodoxam, Catholicam, ex sacris Canonicis scripturis haustam; Symbolum quoque sancti Athanasii ut similiter orthodoxum me recipere. Item me ex animo detestari haresin Pelagiam, ejusque reliquias Semipelagianas, & eas hareses qua Imaginibus aut ulli mæ creature religiosam concedunt adorationem. Item, me monarchiam Pape Romani in univer- sam Ecclesiam, & ejus cum in spiritualibus tum in temporalibus pri- matum, & judicii Papalis in religionis controversiis infallibilitatem, tanquam antichristiana deliramenta rejice e. Omnes etiam alias hæ- reses tum olim inventas, tum recens sub Romani Pontificis tyrannide natas anathematizo. Agnosco Spiritum sanctum in Canonicis V. & N. Testamenti scripturis per Prophetas, Evangelistas, & Apostolos lo- quentem, esse nobis unicum, supremum, infallibilem, & ordinarium omnium de fide vitæque Christiana contraversiarum Judicem. Et S. scripturam Canonicis V. ac N. Testamenti libris comprehensam esse unicam, certam, stabilem, perfectam, totalem regulam fidei vitæque Christiane, tum quoad textum, tum quoad interpretationem authen- ticam seu divinæ auctoritatis; & hanc qua hodie in Ecclesia Scoticana palam & publica auctoritate ex sacro D E I verbo proponitur de cre- dendis, sperandis, amandis, doctrinam esse orthodoxam, Catholicam. Et ipsam hanc Ecclesia Scoticana doctrinam, me ad extremum usque vita mea halitum constanter per D E I gratiam professurum & pro mea vocatione defensurum sancte promitto, juro. Insuper alma huius

Universitati cui hunc scholasticum (doctrinæ Theologicæ) honorem debeo, me nunquam ingratum futurum, sed semper ei ex animo tanturum, ejusque commoda, pie, serio, sedulo, fideliter promoturum sancte etiam coram eodem omniscio & omnipotente D E O promitto, juro.

We, who were graduated here, did sweare this Oath, and now, for satisfaction of others, we all doe sincerely attest GOD, that we doe, and shall adheare to it, constantly, all the dayes of our life.

12. Ye doe againe object to us, that we have presumed to disallow your explanation of the late *Covenant*, which hath beene publickly allowed by his Majesties Commissioner: adding thereto, that we will have the Kingdome guiltie of combination against Authority, & that we will not have the KING to be satisfied; whence ye inferre, that our dealing is more sutable to Papists, and such incendiaries, then for us; who desire to prove good Patriots, in using all meanes of pacification. But certainly ye wrong us: for what was done by his Majesties Commissioner, anent your Declaration and explanation of your *Covenant*, is evident by his Grace own letter, lately written to us of that matter; whereby his Grace hath declared, that he was no wayes contented therewith, and that his Majesty hath not received any satisfaction thereby. The same is evident also, by his Grace own *Manifesto*, prefixed to our *Demands*, your first *Answers*, and our first *Replies*; reprinted at *Edinburgh*, by his Gr. speciall command. To the which *Manifesto*, or Declaration of his Majesties high Commissioner, we remit the Reader, for his full satisfaction, in this, and some other points of your *Answers*.

13. We intend not to beare upon you, and your associates, (who take to your selves the name of the Kingdome, here in this your *Answer*) guiltinesse of combination against Authority, as we have protested and declared, in the end of our former *Replies*: but in the tendernesse of our Consciences, we doe uprightly signifie to you our scruples, which hinder us from approving or subscribing your *Covenant*. And we are so free of that odious imputation, of taking part with any Incendiaries, or imitating any proceedings of that kinde; as we heartily wish, and shall endeavour, to prove good Patriots, and Christians,

in such evident love of trueth and peace, as it shall be manifest, that we neither have beene, nor shall be Authors, or Fomenters, of this miserable combustion.

14. Ye are sory, ye say, that we should account your *Covenant*, to be a Confederacie against the trueth; and ye affirme, that ye labour with men, to joine with you in sincerity, and not through humane feares. Now, reverend Brethren, in the feare of GOD, laying aside all humane feare, we doe sincerely declare, that if we thought your *Covenant*, in all points agreeable to the trueth, we should make no opposition thereto. And we doe heartily wish, that according as ye doe here professe, to indeed no man be threatned with worldly terrours, to goe your way. We aime indeed, at the same end which ye professe, to wit, at the Trueth and purity of Religion, and peace of Church and Kingdom: But we are not as yet perswaded, that your way is lawfull and convenient, for attaining to this end.

The II. D U P L Y.

VVE desire al troubles to be prevented by allowable means, but are not perswaded to reckon in that number, this your covenanting, and conventions, which we esteeme to have been the occasion of much trouble. As concerning your question, whereunto ye so earnestly require our *Answer*, to wit, whether we would have received the *Bookes* of *Service* and *Canons*, or used such meanes, as ye have used for avoiding them? ye shall know, that if we had been of your judgement, concerning those *Bookes*, we would neither have received them, nor yet used any meanes unlawfull for opposing of them, (such we thinke your *Covenant* and conventions, prohibited by Authority to be, untill we be better informed) but would have used humble supplication to his majestie, for removing those evils: and if we had found no remed thereby, would have resolved, according to the practise of ancient Christians, either to flee his Majesties dominions, or else patiently to suffer whatsoever punishment it should have pleased him to inflict. In the meane time, concerning those *Bookes* of *Service* and *Canons*, we rest content with
his

his Majesties gracious Proclamation: and if hereafter our opinion of them shall be asked by Authority, we shall sincerely and unpartially deciare it.

2. Your urging of us again, with the saying of KING *James*, forceth us to manifest his meaning by his own words, perhaps contrary to your wish or expectation. That most wise and religious KING, neare the beginning of his Booke, concerning the *Powder Treason*, writeth expressly, that such a rising up of the bodie, *pro aris, & focis, & pro patre patrie*, ought to be according to every ones calling and facultie. Which words at least doe import, that the moving of the Poltrick body, in whole, or in part, ought not to be against the will & direction of the head. This is cleare by that which the same KING hath written in his Booke entituled, *The true Law of free Monarchies*, whereby many strong Arguments, he doeth at length demonstrate, that in a free Monarchie, (such he proveth this his ancient Kingdom of *Scotland* to be) the Subjects for no occasion or pretext whatsoever, may take Armes, without power from the KING; and much lesse against him, whether he be a good KING, or an oppressour; whether godlie, or ungodlie; although the People have might and strength humane. And comprehendeth the sum of all his discourse concerning this matter, in these words following. *Shortlie, then, to take up in two or three sentences, grounded upon all these Arguments, out of the Law of GOD, the duety and alleadgance of the People to their lawfull KING: their obedience, I say, ought to be to him, as to GODS Lieutenant in Earth, obeying his commands in all things, except directly against GOD, as the commands of GODS Minister; acknowledging him a judge set by GOD over them, having power to judge them, but to be judged onely by GOD, whome to onely he must give count of his judgement. Fearing him, as their judge; loving him as their Father; praying for him, as their Protector; for his continuance, if he be good; for his amendement, if he be wicked; following and obeying his lawfull commands, eschewing and fleeing his furie in his unlawfull, without resistance, but by sobbes and teares to GOD, according to that sentence used in the primitive Church in the time of the persecution,*

Preces & lachrymae, sunt arma Ecclesia; that is,
Prayers and Tears, are the armes of the Church.

3. Ye told us before, and now againe doe repeat it, that the first part of the Act of Parliament 1585, is relative to another Act in Queen *Maries* time, forbidding Bands of *Manrent*. We knew that sufficiently before ye told it, and passed by that part of your *Answer*, as not pertinent for our *Argument*: so that ye needed not now againe, to put us in minde of it. But we may justly challenge you, for not answering that which we objected, concerning the second part of that Act; for it reacheth farther, then that Act made in Queen *Maries* time, and of new statuteth and ordaineth, *That in time coming, no Leagues or Bands be made amongst his Ma'iesties Subjects of any degree, upon whatsoever colour or pretence, without his Highnesse or his successours privy and consent, had and obtained thereto; under the paine to be holden and execute as movers of sedition and unquietnesse, &c.* Whereunto also is consonant the 131. Act made in the 8 Parliament of King *JAMES* the sixt, Anno 1584; where it is statuted and ordained by the KING and his three estates, that none of his Highnesse Subjects of whatsoever quality, estate, or function they be of, spirituall or temporall, presume or take upon hand to convocate, conveane, or assemble themselves together, for holding of Councells, Conventions, or Assemblies, to treat, consult, and determinate in any matter of estate, Civill or Ecclesiasticall (except in the ordinary judgements) without his Majesties speciall commandement, or expresse licence had and obtained to that effect, under the paines ordained by the Lawes and Acts of Parliament, against such as unlawfully convocate the KINGS *Liedges*. And whereas ye finde fault, that we dispute from the Act of Parliament, and that we doe precisely adheare to the letter of the Law, we pray you to consider, that the nature of this question leadeth us to the Act of Parliament. Beside, it seemeth strange, that ye should challenge us in this kinde, since for justifying of your union (as ye call it) ye have amassed a great number of Acts of Parliament, and inserted them in the booke of your *Covenant*. We omit the misapplying of these Acts, which were made against Popery, and not against all these things, which ye doe now resist as Popish. Neither can we perceive, how thete Acts of Parliament adduced by you, to justifie your union, prove that point. Moreover, some of these Acts cited by you, as namely, the 114. Act made in

Parliament *Anno 1592*, in so farre as it is against Episcopall Govern-
ment, and all other of that sort, are expressly rescinded by a poste-
rior Act made in Parliament *Anno 1612*. How could ye in a legall
dispute, for justifying your union, produce rescinded Acts, as if they
were standing Lawes, and passe by the posterior Acts, which are yet
Lawes standing in vigour, whereby these other Acts are rescinded?

ἡ μεταγενέστεραι διατάξεις ἵσχυροτέραί τῶν ἀπὸ αὐτῶν ἰσιν. i. e. Con-
stitutiones tempore posteriores, potiores sunt his quae ipsas praecesserunt.
ff. de constitutionibus Principum, L. 4.

4. We doe adheare in our former *Repye*, not onely to the Let-
ter, but also (according to our conception, without prejudice of bet-
ter information) to the very reason and life of the Law. The sen-

XII. *Ta-* sentence cited by you, to wit, *Salus Reipub. suprema lex esto*, or the
bularum safety of the Common-Wealth should be the chiefe Law, serveth for a
fragmenta good direction to Rulers, in making or changing of Lawes, or in
de officio judging according to them: whence in the Lawes of the 12 Tables,
consulis. these words are applied to this purpose. This is observed by KING
Regio im- James of blessed memory, in his often mentioned Book of the true
perio duo Law of free Monarchies: For albeit, sayeth he, that I have at length
sunt: *in q̄* proved, that the KING is above the Law, as both the author and give-
praeuendo, or of strength thereto; yet a good King will not onely delyte to rule his
indicando, Subjects by the Law, but even will conforme himself in his own acti-
consulendo ons thereunto, alwayes keeping that ground, that the health of the co-
pratores, mon-Wealth be his chiefe Law. And where he seeth the Law doubt-
judices, co- some, or rigorous, he may interpret or mitigate the same, lest other-
sules appel wise *summum jus be summa injuria*: But this sentence doth no wayes
tantor: mi- warrant Subjects to refuse obedience to standing Lawes, against the
litie sum- will of the Supreme Law-giver, who is a speaking Law. For this
munus jus were to open a doore to all confusion, which would not prove the sa-
habento, ne fety, but the ruine of the Common-Wealth. As for that which ye
mini paren said before of the Generall Band, and Confession of Faith, and which
to. *Salus* here again ye doe alleadge for your Covenant, we have signified our
populi su- opinion thereof, in our preceeding *Duply*. The responses and ver-
prema lex dictes of Juris-Consults concerning your Covenant, are not known to
esto. us, nor yet the reasons and inducements, which moved them to give
out their declaration in your favoures, as ye alleadge.

Of Obedience, due by Subjects; to Authoritie.

5. The point touching Royall Authority, is not so full of thorns and rocks as ye give out, if men would be pleased unpartially to hold the plain and patent way, laide before us by holy Scripture, and by Orthodox Antiquity, and by many Eminent Divines in the reformed Church, and learned Politicks; which we shall here make manifest, after the vindication of those three famous Theologues, (*Whitaker, Bilson, and Rivet*) whom ye would have the Reader to esteem favourers of your opinion.

6. Doctor *Whitakers* words against *William Raynold*, translated into English, out of the Latine Edition at *Oppenhem*, Anno 1612. Pag. 51. are these, *He relateth the tumults and troubles, which were raised for Religion, in Germany, France, and Boheme: as if that one thing were sufficient to condemne them, because once they did oppose themselves, and resisted the violence offered to GODS Trueth, and to them selves: Whereas notwithstanding, Faith, Oath, and publicke Edicts, & finally the Lawes themselves gave them warrand to doe the same. I will not say more of this matter, which is nowise pertinent to the present purpose, especially seeing not onely their just Apologie, but also the Edicts of the Princes themselves have liberated them from the crime of Rebellion.* By these words of Doctor *Whitaker*, which ye have cited, the Reader may easily perceive, that he doth nowayes maintain or allowe taking of Armes by Subjects, without warrand of the publick Lawes, and approbation of the Prince; but excuseth what was done in those warres, by the allowance of the Lawes and Edicts of Princes.

7. So also Doctor *Bilson*, in his Book entituled, *The true difference betwixt Christian subjection, and unchristian Rebellion*, Printed at *Oxford* Anno 1585, Pag. 382. in the wordes cited by you, declar-eth evidently, that he speaketh of such Republickes and States, as have defences warranded by fundamentall Covenant, in that Government. But what is that Doctors minde, concerning the duetie of Subjects, in a free and absolute Monarchy, is evident by his own
words

words in that same book, *Pag. 380*, where disputing against a Jesuit, he sayeth; *Warre for the Catholick Religion, is both lawfull and honorable*, you say: you must adde, *of the Subjects against their Prince, or else you range cleane besides our question. We strive not what causes may lead Christian Princes to make Warre on their Neighboures, but whether it be lawfull or tollerable for the Subject, to beare Armes against his naturall and absolute Prince. You prove, which is nothing to our purpose. But, Sir, in this enterprize, the person must be respected as well as the cause: Be the cause never so just, if the person be not authorized by GOD to draw the Sword, they be no just nor lawfull Warre. Private men may not venter on Warres, unlesse they be directly warranded by him that hath the Sword from GOD. And again in that same Book, Pag. 502, Our Saviour for teaching his, that they should be brought before Kings and Rulers, and put to death, and hated of all men for His Name sake: addeth not, as you would have it, and he that first rebelleth, but, he that endureth to the end, shall be saved; and again, Not with violence restrain them, but in patience presse your own souls. This is the way for all Christian subjects to conquer tyrants. & this is the remedy provided in the new Testamēt against all persecutions, not to resist powers, which GOD hath ordained, lest we be damned: but with al meeknes to suffer that we may be crowned. And Pag. 513. he sheweth, that manifold formes of Commonwealthes, make diverse men speake diversly of the Magistrats sword. And Pag. 518. he pleaderth, that the Subjects in England, have not that lawfull warrand, to draw the sword without consent of their Prince, as the Germans have without consent of the Emperour; and this discourse he prosecuteth in some following pages.*

8. The same is the meaning of Doctor *Rivet*, (as we take it) in his commentarie upon the *Psalm. 68*. where he distinguisheth between an absolute principality, and such a principality as is only conditionall, pactionall, conventionall. Of this second sort are to be understood, his words of just and necessary defence. But of the absolute principality speaking in that same place, he recommendeth to Subjects, rather suffering of martyrdom. And this to be his meaning, appeareth more clearly by his last declaration concerning this question, in his late treatise entituled, *Jesuita Vapulans*: where being pressed

pressed by an advesary, he handleth this question of purpose. In the mean time, we wonder very much, that ye have not directly answered to these remarkable wordes of Doctor *Rivet*, alleadged by us in our *Reply*, wherein he plainly averreth, that the doctrine of *Buchanane*, *Knox*, and *Goodman*, concerning Subjects resisting their lawfull Princes, is not approved by any sound Protestant. We expected from you, a full and particular *Answer*, and now againe we would gladly heare, whether ye approve the judgement of *Rivet*, concerning that doctrine of these writers, or not.

9. Thus having vindicated these three divynes, which ye alleadge for you, we come now to those testimonies which we promised, for clearing of the plainness of the way touching Authority. First, it is evident by holy Scripture, that it is unlawfull for Subjects in a Monarchicall estate, (such as is this Kingdom of *Scotland*) to take Armes for Religion, or for any other pretence, without warrand and power from the Prince, and Supream Magistrate. For the Scripture teacheth us, that the Sword belongeth onely to the KING, and to them who are sent by him, *Rom. 13. 1. Pet. 2. 13. 14.* That we ought to keep the KINGS commandement, and that in regarde of the Oath of GOD, *Eccles. 8. 2.* And, that we should be subject, not only for wrath but also for conscience sake; because the powers that be, are ordained of GOD: whosoever therefore, sayeth S. Paul, resisteth the power, resisteth the ordinance of GOD, And they that resist, shall receive to themselves damnation, *Rom. 13.* In the words of the Apostle S. Paul, there is a remarkable opposition betwixt subjection and resistance, *ἀνταρξία* and *ἀνταρξία*; implying, that all militarie *τάξις*, whether defensive, or offensive, if it be against the superiour Power, which GOD hath set over us, is forbidden. In like manner we reade *Matth. 26. 52.* that all they that take the Sword, shall perish with the Sword. Now certaine it is, that in a free Monarchie, Subjects have not the Sword from GOD, except by the hand of the KING, to whom only GOD hath immediately given it. And therefore whosoever taketh the Sword without his warrand, hath just reason to feare the foresaid warning of our SAVIOUR. Many other places of Scripture might be adduced to this purpose, which for brevity we omit, and doe proceed in the next rowme to some testimonies of ancient Fathers, and

other writers.

10. *Tertullian*, in his *Apologeticke*, chap. 30. and 33. and 37. telleth vs, that the ancient Christians in his time, although having an heathen and persecuting Emperour, did honour him, as chosen of God, and second from GOD, and first after GOD, and did choose rather to suffer, then to make resistance by force of Armes, although they lacked not number, and strength to doe it.

11. The like example have we in that renowned *Thebean* Legion of 6666 Christian Souldiers, called *Aganenses*, from the place of their suffering, who without making resistance, as they had strength of hand to have done, suffered themselves rather to be slain, for their Christian profession, by the Officers of *Maximian* the Emperour, executors of his cruell commandement against them. This fell out in the 18 yeare of *Diocletian*, as *Ado Viennensis* writeth in his Chronicle, which was the yeare of GOD 297, as Cardinall *Baronius* reckoneth in his Annalls. And of that their Christian cowrage, and pious resolution, *Venantius Fortunatus*, an ancient Bishop of *Poitiers*, hath left unto us these Encomiasticke lynes, in the second book of his Poems, *Biblioth. Patr. Tom. 8. Edit. 4. Pag. 781.*

Queis, positis gladiis, sunt arma è dogmate Pauli,

Nomine pro CHRISTI dulcius esse mori.

Pectore belligero poterant qui vincere ferro,

Invitant jugulis vulnera chara suis.

12. *Gregorie Nazianzen*, in his first Oration, speaking of the persecution by *Julian* the *Apostate*, when the Christians were moe in number, and stronger in might of hand, to have made open resistance, if they had in their consciences found it agreeable to their Christian profession, declareth plainly, that they had no other remedy against that persecution, but *patient suffering for Christ, with gloriation in Christ.*
Εν ἔχῳ ἀπὸς ἀνὴρα παρρηκτοῦ, μίαν ἰδίῃ τις νίκην, (ἐν Χριστῷ καυχῆσθαι) τοῖς ἐνρί, Χριστῷ θνατοῦ.

13. *S. Ambrose*, having received imperiall commandement, to deliver the sacred Houses, or Churches, to be possessed by the *Arians*, declareth what he thought convenient to be done in such a case; to wit, neither to obey in that which he could not performe with a good conscience,

conscience, nor yet to resist by force of Armes. His wordes to the people, (*Concione 1. contra Auxentium*) are these; a *Why*, then, are a *Quid* ere troubled? I shall never willingly leave you. If I be compelled, I go turban not gainstand. I may be sorry, I may weep, I may sigh. Against mini? vo-Armes, Souldiers, the Gothes also, my Teares are Armes: For such lens nun-are the Guardes of a Priest. Otherwise I neither ought nor may resist. quam vos And in the second book of his Epistles, and 14 Epistle, to his Sister deseram, Marcellina, speaking of that same purpose, he sayeth; b I shall not exactus re-fortifie my selfe with a multitude of people about me. — We be- pugnare nō seech, O Emperour, we fight not. — I may not deliver the Church; novi. Do- but I ought not make resistance. lere potero potero fle-

re, potero gemere; adversus arma, milites, Gothos quoque, Laerhyma mea arma sunt. Talia enim munimenta sunt sacerdotis. Aliter nec debeo nec possum resistere. b Non ego mi vallabo circumfusione populorum. — Rogamus, Auguste, non pugnamus. — Tradere Basilicam non possum, sed repugnare non debeo.

14. Such also was the doctrine and practise of many other great Lights, which shined in the dayes of Julian the Apostate, and in the dayes of the Arrian Emperoures, and Gothicke Arrian Kings.

15. S. Augustine, writing of a lawfull Warre, acknowledgeth that only to be lawfull, which hath authority from the Prince. For it is Interest e-much to be regarded, (sayeth he) for what causes, and by whose au-nim quib⁹ thority, men undertake Warres: But that naturall order, which is ac-causis, qui-commodated to the peace of mortall men, requireth this, that the au-busq³ au-thority and counsell of undertaking warre, be in the power of the Prince. thorib⁹ ho-mines ge-renda bella suscipiant: ordo tamen ille naturalis, mortalium paci accommodatus hoc poscit, ut suscipiendi belli autoritas, atque consilium penes Principem sit. Aug. Lib. 22. contra Faustum, Cap. 75.

16. The imperiall Lawes doe say the same, ff. *Ad legem Juliam majestatis. Leg. 3. Eadem lege tenetur, & qui injussu Principis bellum gesserit, delectumve habuerit, exercitum comparaverit. Et Cod. ut armorum usus in scio Principe interdictus sit. Nulli prorsus nobis insciis, atque inconsulis quorumlibet armorum movendorum copia tribuatur*

tribuat. These are the words of the Emperours *Valentinian* and *Valens*. *Et Cod. de re militari, Leg. 13. Nemo miles. Nemo miles vel sibi vacet, vel aliena obsequia sine nutu principali peragere audeat, &c.*

17. *Bodin*, in his first Book *de Republica*, Cap. 10. Num. 155 and 156. (*Pag. 244. Edit. Latin. 4. Ursell. Anno 1601.*) reckoneth among the proper rights of Majesty, the right and power to make Warre: and this he sheweth to appertain, in a free Monarchie, to the Prince onely.

18. To this meaning sayeth *Peter Martyr*; As concerning the efficient cause, it is certain that Warre may not be made without the authority of the Prince. For *Paul* sayeth, that he beareth the Sword: therefore he may give it to whome he willeth, and may take it from whome he willeth. *Loc. Com. Class. 4. Cap. 16. § 2.* And a little after, to wit, § 7. he reciteth and commendeth a saying of *Hoskensis* to the same purpose.

19. *Calvin*, in the fourth Book of his Institutions, in the last Chapter of that Book, disputeth the Question at length, and by many strong Arguments evinceth, and concludeth, that it is nowise lawfull for Subjects, to resist their Prince by force of Armes; whether the Prince be godly, and just; or ungodly, and unjust in his conversation, and commandements: and, that nothing remaineth to Subjects in such a case, but to obey or suffer. Where understand, that Fleing is a sort of Suffering. Neither are his words subjoined in the 31 *Sett.* to wit, I speake alwise of private men, &c. contrary to this. For first *Calvin* in this Dispute, indifferently useth the names of private men, and Subjects: And therefore, in the 22 *Sett.* at the beginning of it, he termeth those of whole duety he dispureth, Subjects. And indeed, whosoever is a Subject, is also, in respect of the supream Ruler, a private man. Although Magistrates, who are under the KING, be publick persons, in respect of their Inferiours; yet being considered, with relation to him that is Supream, 1. *Pet. 2. 13.* they are but private. As in *Dialecticke*, an intermediate genus, although in respect of the inferiour species, it be a genus; yet in relation to the superiour genus, it is but a species. All Power of Governing, is so subjected to the Supream Power, that whatsoever is done against

HUGO GROTIIUS, *de jure belli & pacis*, lib. 1. cap. 4. num. 6.

against the will of the supream Ruler, is destitute of that Power; and consequently, is to be esteemed for a private act. For, as we are taught by the Philosophers, Order can not be, but with a reference to that which is first. Hence King JAMES, in his Book of *The true Law of free Monarchies*, Pag. 206. affirmeth, that *all the People are private men, the authority being alwise with the Magistrate*. Secondly, this is manifest from the very words of Calvin, in that same *31 Sect.* for there he excepteth none from the necessity of obeying, or suffering, when Kings command things unjust; but onely popular Magistrats, appointed for restraining the licentiousnesse of Kings. Now, where such Magistrats are erected, it is certain, that a King, in such a Common-wealth, hath not the supream power: For if he had the supream power, none could force him, since an Inferiour can not force his Superiour. This can not be done, but onely by him, who is Superiour, or at least equall. Thirdly, this is clear also by the examples adduced by Calvin; namely, the *Lacedamonian Ephori*, the *Roman Tribunes*, and the *Athenian Demarchi*. When the *Ephori* were set up in *Lacedamon*, the Kings of *Lacedamon*, were but Kings in name, and had not the Supream power, as it is confessed by the Learned. So when the *Tribunes* had their full power in *Rome*, the Supream power was in the People: and in like manner it was in *Athens*, when the *Demarchi* had power. Therefore, from this nothing can be inferred for the lawfull resistance of Subjects, to a Monarch, or where the King, properly so called. Fourthly, Calvin applying this to the Kingdomes that now are, sayeth no more, but that peradventure the three Estates assembled in Parliament, have that same power, which the fore-mentioned *Ephori*, &c. had. Here it is to be marked, that he sayeth onely, *peradventure it is so*; which can be no warrand to a mans conscience, in a matter of so great importance. For he that resisteth his Superiour by force of Armes, should not onely thinke, that peradventure he hath power, but should be assuredly perswaded, that he hath power so to doe. When there is no more said, but that *peradventure such a thing is*, it may be as reasonable said, *Peradventure such a thing is not*. Neither doeth he give this power even peradventure, but to the three Estates assembled in Parliament. Hence the learned *Rivet*, speaking of Calvin his minde in this place, sayeth,

Rivet, in that he giveth no power to people over Monarchs, properly so called. his *Jesuita* The same also is observed, concerning Calvin his minde, by *Albericus vapulans, cas Gentilis*, in his third *Royal Dispute*.

Cap. 13. 20. The same doctrine also is delivered by King *James* of blessed Memory, in his Book entituled *The true Law of free Monarchies*, by *Hugo Grotius* in his first Book *de jure belli & pacis*, Cap. 4. by *Leonhartus Huttenus*, in his common places, Loc. 32. Cap. 3. *Johannes Gerhardus* in the 6 *Tom.* of his comon places, in his Treatise *de magistratu politico*, Num. 483. where he discourseth accuratly of this matter: *Zepperus* in his 3. Book *de Politia Ecclesiastica*, in the last Section of the 13 Chapter, Pag 573. Edit. *Herborn.* 1595. *Albericus Gentilis*, in his regall disputations, disput. 3. *de vi civium in Regem semper injusta*. *John Bishop of Rochester*, in his work written against *Bellarmino*, *de potestate Papa in rebus temporalibus*, Lib. 1. Cap. 8. Class. 2. Where he adducerh a clowd of many moe Authors. *M. Antonius de Dominis*, in his Book called *Ostenso errorum Francisci Suarez*, Cap. 6. § 27. *Johannes Angelus Werdenhagen*, I. C. in his *Politica generalis*, Lib. 3. Cap. 10. Quest. 14.

21. By these Testimonies we intend not to lay upon you, or any of our Country men, any imputation, or to take upon us to give sentence concerning their proceedings: but onely being invited hereto by your last *Answers*, we thought it our duety, to signifie to the Reader, that many ancient and late famous Writters are not of that opinion, either to think the question touching Authority, so full of Rocks and Thorns, as you call it, or yet to favour such a defensive taking of Armes, as you think to be allowed by *Whitaker*, *Bilson*, and *Rivet*.

22. Now to profecure what remaineth of your *Answer*: whereas ye say, that when ye justifie your *Covenants* and *Conventions*, from their purposed ends, ye meane not onely the last and most remote ends, but the nearest and immediate; we pray you tell us what ye meane by the nearest and immediate end: if ye meane the object it it selfe, (which the Schoole-men call *finem intrinsecum & proximum*) then the lawfulnessse and equity of the matter, vowed and promised in the *Covenant*, is all one with the goodnesse of the end of it. Whence we inferre, that seeing the matter promised by you in this your *Covenant*, to wit, your mutuall defence against all persons, none excepted,

red, is in our judgement unlawfull, and forbidden by a lawfull Authority; the end, of your *Covenant* is meerly evill: but if by the nearest end ye meane any thing which is diverse from the object, then we still affirme against the last part of your first *Answer*, to our second *Demand*, that Conventions, and *Covenants*, and all other actions, are to be esteemed and judged of, first or principally by the equity of the object, and then by the goodnesse of the ends of it, whether they be *finis proximi*, or *finis remoti*.

23. We doe not joyne with the Papists, blamers of our Reformation, (as ye seeme to beare upon us) because they hate and oppose our reformed Religion, which we love and defend. Neither doe we take upon us to censure the proceedings of our Reformers: but we stryve, by the Grace of GOD, so to carry in our own time, and to walke witley in a perfect way, as our adversaries the Papistes, may get no advantage to pleade for their unwarrantable doctrine and practises, by any pretence of our example.

The III. DUPLY.

IN your third *Answer*, passing lightly from our *Reply*, ye fall into some unexpected digressions, concerning the *Service Book* and our thoughts thereof: we esteeme it a matter beyond the compass of humane judicatory, to sit upon the thoughts of other men. As for those outward expressions, which ye alleadge upon some of us, of not seeing errorres in that Book, or groaning for it; ye shall understand, that such multiplicity of Popish errorres, as was alleadged by some of you, to be in that Book, was invisible to some of us. Although to enter in a particular examination or consideration, of every poynt and sentence in that Book, is not now time nor place. Neither did any of us professe groaning for that Book in particular, but for an uniformity of divyne service throughout this Nationall Kirk, and a more perfect forme then we yet have, that the publick Service were not permitted to the severall judgements, and private choise of every Minister and Reader. Which also was thought convenient by the Nationall Assembly of the Kirk of Scotland, holden at ABERDENE, Anno 1616.

2. Whether that *Service Book* (now discharged) containeth any Innovation of Religion, or any thing contrary to the Protestant Religion, (as ye alleadge) we doe not dispute now. But we doe assuredly believe, the piety and sincerity of His Majesties intention, ever to have been, and still constantly to be, as it is graciously declared by His Majesties late Proclamation. And we are certainly perswaded, that His Majesty hath given order, to discharge all the Acts of Counsell, made anent the *Canons* and *Service Book*; and are credibly informed, that they are discharged by Act of Counsell, [at *Holy-Rood-House*, the fifth of *Julie* last] according to the order given by His Majesty. Also, we see no such just cause of Fear, as may import your alleadged necessity of Covenanting; seeing His Majesty will not presse any thing of that nature, but in such a faire and legall way, as shall satisfie all his loving Subjects: that he neither intendeth innovations in Religion nor Lawes; as we declare in our former *Replye*, to which ye have not sufficiently answered. Neither was it necessary, for removing of any just Feares, that his sacred Majesty should disallowe that *Service Book*, as ye require; but it was sufficient, to discharge it, in manner foresaid.

3. Ye doe conclude your *Answer* unto our third *Replye*, with an uncouth and incredible Position, whereof ye bring no prooffe at all, but onely this bare Assertion; *Whosoever professe themselves, to be perfectly satisfied with the Proclamation, doe proclaime in the ears of all the Kingdom, that they are better pleased with the Service Book, and Canons, then with the Religion, as it hath been professed in this Land since the Reformation.* This your *Thesis*, is so evidently weak, that we need no more for the over-throw thereof, but to oppose thereunto this our playn and undenyable *Antithesis*; *Who professe themselves to be perfectly satisfied with that Proclamation, whereby the Service Book, and Canons are discharged, and the Religion professed in this Land since the Reformation, is established, doe proclaime in the ears of all the Kingdom, that they are better pleased with the Religion professed in this Land since the Reformation, then with the Service Book, and Canons.*

The IV. Duple.

YEE allèadged before, and now again doe affirme, that we have mistaken your Interpretation of the old *Covenant*, as if it had been given out judicially by you, and, as if ye had intended to enforce it upon others. To free your selves of this impuration, ye said in your first *Answer*, that ye intended onely *To make knowne your own meaning according to the mynde our Reformers, and in charity to recommend it to others.* Hence we inferred in our *Replye*, that ye ought not to obtrude your Interpretation upon us, nor molest any man for not receiving the same. To this now ye say in your second *Answer*; *Although you neither use threatnings, nor obtrude your Interpretation upon us, yet we must pardon you, if ye match us not with the greatest part of this Kingdom, in whose name, by all fair meanes ye recommend it to us.* Truly, Brethren, we are not offended with you, for preferring the judgement of so many, to our judgement, who are but few in number: neither need ye to crave pardon of us for this. But concerning these faire meanes, and that force of reason whereby, ye say, ye recommend your Interpretation of the old *Covenant* to us, pardon us, if the experience we have, both of your writings and proceedings, make us to oppose this your assertion. For in your writings we expected indeed, but have not found that force of reason, whereof ye speake: and as for the proceedings of those who have subscribed your *Covenant*, we of all men have least reason to believe that they use no threatnings, seeing we hear daylie so much their threatnings against our selves.

2. Whereas for clearing of that which ye said before, concerning the minde of our reformers, ye affirme, that *The authoritative judgement of our reformers is evident, not only by the confession of Faith ratified in Parliament, but also by the books of Discipline, Acts of Generall Assemblies, and by their own writes:* First, we marvell, how ye can say, that the private writings of Master Knox, and others, who with him were instruments of that great worke of Reformation, have publicke Authority to obliedg the Subjects of this Kingdom. The legislative, and obligatory power of the Church, is only in Synods or

conventions of Bishops and Presbyters, and not in particular persons expressing their minds apart. Next, this Church in the former age, by abrogating the office of Superintendants, established in the first book of Discipline, hath declared, that the statutes and ordinances contained in those books, are not of an authority perpetually obligatory, but may be altered or abrogated by the Church, according to the exigencie of tyme. The same likewise is manifest by the abrogation of summary excommunication, which this Church did abolish, although it was established in Generall Assemblies, wherein Master Knox, and other Reformers were present. We need not to insist much in this, seeing so many of you, who are Subscribers, misregard the ordinances of our Reformers, prefixed to the *Psalm Book*, concerning the office of Superintendants, or Bishops, Funerall Sermons, and set formes of Prayer, which they appointed, to be publicly read in the Church. Hence the Reader may perceive, that ye have no warrand for your Interpretation of the old *Covenant*, from the authoritative, and obligatory judgement, of the Reformers; seeing ye can not ground it upon the Confession of Faith ratified in Parliament. As for those other meanes mentioned by us, to wit, Scripture, Antiquitie, and consent of the reformed Churches, that they truly make for us, and against you, the unpartiall Reader may perceive by these our Disputes.

Whether or not Episcopacie and *Pearth* Articles, be abjured in the late *Covenant*.

3. As for the second mistaking mentioned by you in your *Answer*, we did show in our *Replie*, that in your *Covenant*, *Pearth* Articles, and Episcopacy, are abjured. And for proving of this, we asked of you, what ye meant by the recovery and liberty of the Gospell, as it was established and professed before the foresaid Novations? and what is that period of tyme, to which your words there have reference? that is, Whether it be that period of time, when the *Service Book*, and *Book of Canons*, were urged upon you? or if it be the time, when *Pearth* Articles, and Episcopacy, were received in this

in this Church ? But, truly, your *Answer* to this, is nowise satisfactory, nor hath so much as a show of satisfaction. For ye are afraid to expresse that period of time, lest ye be forced to grant, that which we before objected. And yet your speech bewrayeth you : For seeing ye answer onely to that which we said concerning the last of these two periods, we collect, that by the recovery of the liberty and purity of the Gospell, as it was established before the fore-said Novations, ye mean the reducing of the Policy of this Church, unto that estate in which it was, before *Pearth* Articles, and Episcopacy, were established. And hence we inferre, as we did before, that in that part of your *Covenant*, ye condemne and abjure *Pearth* Articles, and Episcopacy, as contrary to the Purity and Liberty of the Gospell.

4. Yeseeme to answer, that in that part of your *Covenant*, ye condemne not, *Pearth* Articles, and Episcopacy; but those abuses & corruptions, which have accompanied them ; such as the Superstitious observing of dayes, cessation from work on those dayes, Feasting, Guyfing, and the grosse abuses, which have entered in the Sacramēt, upon kneeling before the Elements : and, that in respect of these abuses, we who allow *Pearth* Articles, and Episcopacy, may sweare without prejudice of our cause, to recover the Purity and Liberty of the Gospell, as it was established, and professed, before these Novations.

5. But, first, let any indifferent, or unpartiall man, who knoweth the state of our Church, judge, whether or not it be lykely, that your Vowe, of the recovering the Liberty and Purity of the Gospell, as it was before Episcopacy, and *Pearth* Articles, were introduced, importeth onely an intention of removing of the consequents of *Pearth* Articles, and Episcopacie, and not of the removing of those things themselves ? Truly we are periwaded, that they who know the state of this Church, and your mind, concerning these things, will think this your Glosse of your own words, to be violent, and excogitated for eluding our Argument.

6. Secondly : Who can thinke, that ye, and others, contrivers of the late *Covenant*, who condemne *Pearth* Articles, and Episcopacie, as much as ye doe the consequents of them, have only vowed, to remove their consequents, and not remove themselves ?

7. Third-

7. Thirdly, is it possible, that any can promise and vow, to labour for the curing of so many, and so great pretended diseases of this Church, (we meane these abuses which ye say, have accompanied *Pearth* Articles and Episcopacie,) and in the mean time promise, and intend nothing concerning the removing of the causes of them?

8. Fourthly, how can we, without great prejudice of our cause, acknowledge, that these grosse abuses mentioned by you, have entered in the Sacrament, by kneeling before the Elements (ye should have said at the receiving of the Elements) for seeing kneeling at the receiving of the Sacrament, is confessed by us to be a matter indifferent; if in our Oath, we acknowledge these grosse abuses to have entered in upon kneeling, it will probably follow in the judgement of some, and in our judgement, who recommend this Oath unto us, it will follow infallibly, that kneeling for the evill consequences thereof, ought to be removed. Doe ye not here cunningly deale with us? For although ye urge us not, as ye say, to sweare and promise the removing of kneeling, yet ye urge us, by your own confession, to promise the removing of these abuses occasioned by kneeling: which being acknowledged by us, ye will then take upon you to demonstrate, that kneeling it selfe ought to be removed: for ye hold it for a *Maxime*, that things indifferent, being abused and polluted with Superstition, should be abolished. We cannot sufficiently marvell, how yee who are of this minde, can say to us, that we who allow *Pearth* Articles and Episcopacie, may sweare to recover the liberty and purity of the Gospell, as it was before, &c. For ye meane, that we may doe so, without prejudice of our cause. But we have already shown, that according to your judgement and doctrine, if we sweare that which ye would have us to sweare, our cause shall be much prejudged, yea, utterly lost.

9. Fifthly: How can we sweare, to remove those grosse abuses entered in upon kneeling, as ye alleadge; seeing we thinke, that no such abuses have entered in upon it? Yea, our People, try them who please, will show, that they are as free from all erronious conceits, concerning that holy Sacrament, as any living in these Congregations where kneeling is daylie cryed down.

10. Sixtly, as for these abuses and corruptions, reckoned up by you

you, as the consequents of the observation of Festivall dayes, to pass by that which before we marked concerning Kneeling, to wit, that the granting of this were a great prejudice to our cause, some of these are not abuses at all, as, cellation from work. Again, some of them have not come in upon the observation of the Articles of *Pearth*, as Guyfing, and Feasting, (ye mean excessive Feasting, for otherwise it is not an abuse) which onely fall forth on *Christmas Festivitie*. For sure we are, that these abuses have not come by the anniversary commemoration of *CHRISTS Nativitie*, in the which by the ordinance of *Pearth* Assembly, all Superstitious observation, and Prophanation of that day, or any other day, is prohibited, and appoynted to be rebuked. This the reverend and learned Bishop of *Edinburgh*, in his defence of the Act of *Pearth* Assembly, concerning Festivities, *Pag. 63.* proverth, because (sayeth he) we have lacked preaching upon Christ-mas-day, these fifty seven years bygone, in our Church, yet Ryot, Prophannesse, Surfet, and Drunkenesse, have not beene wanting.

11. Seventhly, as for Superstitious observation of dayes, (whereof hitherto we have had no experience) we marvell, that ye can reckon it, amongst the consequents of the observation of dayes: seeing in your judgement, it is all one with the observation of dayes. For ye think the observation of any day, except the *L O R D S* Day, to be, in the own nature of it, Superstitious, and Will-worship.

12. As for the last part of your *Answer* to our *Argument*, concerning the foresaid period of time; where ye alleadge, that many corruptions of Popish and Arminian doctrine, have entered in the Kirke, &c. we aske you, Whether ye designe here another period of time, then ye did before? or if ye design onely this self same period of time, [in the which both the foresaid practicall abuses, and these Doctrinall corruptions, have entered into this Church, accompanying, as ye alleadge, *Pearth* Articles, and Episcopacy?] Or, last of all, If ye design no period of time at all? If ye take you to this last, professing, that ye have here designed no period of time; then ye answer not our *Argument*, wherein we particularly, and expressly posed you, concerning that period of time, unto which your words cited out before, have reference. If ye design the same period of time, then

look how ye can escape our preceeding Arguments, concerning that period of time.

13. But if ye design an other period of time, then we aske you, Whether it be *prior* or *posterior*, to the period of time already mentioned; to wit, the time preceeding the bringing in of the Articles of *Pearth*? Ye cannot say, that it is *posterior* to it: for ye complained of *Arminian* corruptions, even before *Pearth* Assembly; branding some of the most learned of our Church, with that Asperision. And of Popish corruptions of Doctrine, ye complained, when *Pearth* Articles, and Episcopacy were established. For the Doctrins, of the lawfulnessse and expediency of these things, are, in your judgement, meerly Popish, and Antichristian. Neither can ye say, that it is *prior* to the foresaid period of time: for the time preceeding the inbringing of *Pearth* Articles, comprehendeth all that tract of time which interveened betwixt the Reformation, and *Pearth* Assembly.

14. But we will yet more evidently convince you, by two other Arguments, drawn from that part of your *Covenant*, of which we are now speaking, and from the words of this your *Answer* to our fourth *Replye*; for first in your *Covenant* ye promise, and also will have us to promise with you, To forbear for a time, the practise of *Pearth* Articles, untill they be tryed, as ye say, in a free Assembly. But this forbearance importeth a manifest prejudice, and wronging of our cause: for this is a fore-acknowledgement, either of the unlawfulnessse, or else of the inexpediency of the matters, concluded in *Pearth* Assembly. For wherefore ought we in this exigence of the Church, to forbear the practise of *Pearth* Articles, rather then of other Rites of the Church, except for some greater evill comprehended in them? This will appear more evident, if we shall consider the reason alleadged by you, *Pag.* 17, wherefore we ought now to forbear the practise of these Articles: to wit, because in the case of Scandall, and sensible fear of Superstition, we ought to doe so. Now this case of Scandall is not in your judgement, a temporary, but a perpetuall consequent of *Pearth* Articles. For ye think it will ever Scandalize the Papists, as if we were approaching to them: Likewise ye think every one of them, and especially Kneeling, to be inductive to sinne, *ex conditione operis*, by the very nature and quality of the work it self. Whence
it fol-

it followeth, that they are necessarily and immutablie scandalous; for whatsoever agreeth to any thing, in respect of the nature of it, it agreeth necessarily and immutably. If therefore we in this respect, swear the forbearance of *Pearth* Articles, we shall be holden to forbear *Pearth* Articles, not for a time, but for ever.

15. Next, we pray you consider, what is meant by the foresaid Novations, in that part of your *Covenant*, wherein ye promise to labour to recover the liberty and purity of the Gospell, as it was before the foresaid Novations. Certainly these words cannot be understood of Novations to be introduced, and which have not as yet entred unto our Church. For the liberty and purity of the Church is not as yet lost, yea, not impaired by them, and so needeth not to be recovered by the removing of them. They must then be understood of the Novations mentioned in the Parenthesis of your *Covenant*; that, is of all innovations already introduced by Authority, and their alleadged consequents, which ye promise to forbear, untill they be allowed, and tryed by a free Assembly. Hence any man may conclude, that although in your Parenthesis, ye promise only to forbear these Novations for a time, yet in the words immediatly following, ye condemne and abjure them. For the recovering of the liberty and purity of the Gospell, as it was established before the foresaid Novations, importeth manifestly a removing of all these Novations, which either in themselves, or in respect of their consequents, are contrary to the purity and liberty of the Gospell. But all Novations already introduced, are in your judgement of this kinde, and therefore your vow, of the recovering the liberty and purity of the Gospell, importeth a removing of all the foresaid Novations.

16. To conclude this Argument: Ye may see, that we have pryed no more narrowly into the expressions of your *Covenant*, then we had reason; and have laboured, not to scarre our selves, and others, with meere shadowes, as ye affirme.

Of our Argument, *Ad hominem*, and the weak Retorsion of it, by the *Answers*.

17. Now we come to our Argument, or Syllogisme, *Ad hominem*, which

which hath so pinched you, that ye have not attempted to answer to any of the propositions of it. Our intencion in that Argument, was to prove, that whether *Pearth* Articles be abjured in the late *Covenant*, or not; yet ye [who came hither, to give us satisfaction concerning the *Covenant*] can not, with a safe conscience, averre, or declare to us, that they are not abjured in it. This we did evidently prove, reasoning thus: Whatsoever Rites are abjured in the old *Covenant*, they are also, in your judgment, abjured in the late *Covenant*. But *Pearth* Articles, and Episcopacie, are, in your judgement, abjured in the old *Covenant*: *Ergo*, they are, in your judgement, abjured in the late *Covenant*: and, consequently, if ye deale sincerely with us, ye must averre, that they are also abjured in the late *Covenant*.

18. To this ye say, first, that whatsoever be your judgement, as ye are particular persons, yet, at this time, ye were to be taken, as Commissioners from the whole company of Subscribers. Truly we did take you so; and did think, that ye who were Commissioners from such a multitude of good Christians, would have tolde us your minde sincerely, concerning the full extent of the late *Covenant*; and, that ye would neither have affirmed any thing as Commissioners, which ye doe not think to be true, as ye are particular persons; nor yet would have laboured, so to insnare us, as to have bidden us subscribe a *Covenant*, really, and indeed, in your judgement, abjuring those things, which we, with a safe conscience, can not abjure. For, in your judgement, *Pearth* Articles, and Episcopacie, are most really abjured in the late *Covenant*, although ye plainly affirme the contrary, in your *Answeres* to our fourth, fifth, and sixth *Demand*. And (which is much to be noted) in your *Answeres* to our tenth *Demand*, ye affirme, concerning your selves, that ye, in this late *Covenant*, have promised only forbearance of *Pearth* Articles. We wonder much, how ye can say so. For whosoever by their Oath have tyed themselves to a Confession, in the which they firmly believe *Pearth* Articles, and Episcopacy, to be abjured, those have indeed abjured *Pearth* Articles, and Episcopacy. But ye in the late *Covenant*, have tyed your selves by your Oath, to the little Confession, of old *Covenant*, in the which ye firmly believe, Episcopacy, and *Pearth* Articles, to be abjured: *Ergo*, in your late *Covenant* ye have abjured *Pearth* Articles, & Episcopacy:
And

And not only ye, but all those who are of that same minde with you. Whence we inferred, in that tenth *Demand*, that none of you can vote freely in the intended Assembly, concerning *Pearth* Articles, and Episcopacie.

19. Secondly, ye say, that if others of the subscribers, who are of our iudgement, (that is, who are not perswaded that *Pearth* Articles, and Episcopacie, are abjured in the old *Covenant*,) had come as Commissioners at this time to us, our Argument *ad hominem*, had beene anticipated, because it would not have been pertinent for them. But ye are deceived, for we have ever looked principally to these, who were the first contrivers of the late *Covenant*, or had speciall hand in it, that is, to your selves, and to others, who these many years bygone, have opposed *Pearth* Articles, and Episcopacie, as Popish corruptions, abjured in the old *Covenant*; and consequently have, in this late *Covenant*, [in the which that former *Covenant* is renewed] by your own personall Oath, abjured *Pearth* Articles, and Episcopacie. If then that other sort of Commissioners had come unto us, we would have said to them, that we can not swear the late *Covenant*, because *Pearth* Articles, and Episcopacie are in it abjured. And this we would have proved by the like Argument *ad hominem*, that is, by an Argument grounded upon the judgement of the contrivers of the late *Covenant*: as ye may easily perceive.

20. Thirdly, ye say, that we have perceived the insufficiencie of our Argument, because we objected this to our selves: that seeing we think *Pearth* Articles, and Episcopacie, not to be abjured in the old *Covenant*, we may subscribe the new *Covenant*, in the which that old *Covenant* is renewed. Truly ye might have alleadged this, if we had propounded that objection, and had left it unanswered. But we answered it, and brought some reasons [which ye wisely did passe by, perceiving the force of them] to show, that we can not conveniently subscribe your late *Covenant*, notwithstanding of our judgement, or rather opinion of the meaning of the old *Covenant*. We say opinion: for to speak truly what we thinke, we doubt, and so doe others with us, concerning the meaning of some parts of the old *Covenant*, touching matters of Ecclesiasticall policy, and have not so full a perswasion in our mindes concerning those parts, as may be to us a warrand of our Oath.

21. Fourthly, whereas ye say, that it was not for us to inquire in your private opinion, concerning the meaning of the late *Covenant*, in that part of it, where it tyeth us to the inviolable observation of the old *Covenant*, nor was it necessary for you, to make it known to us; We answer, that we inquired not your private opinion, but the common judgement of all those, who with you these twenty years bypast, have accused us of Perjury, for the alleadged violation of the old *Covenant*, sworn by our Predecessours. And truly we had more then reason to doe so; because we most justly feared, that ye, who have so oft accused us of Perjury, for practising Rites and Ceremonies abjured as ye alleadge, in the old *Covenant*, sworn by our Predecessours, would much more vehemently; yea, also with a greater show of probability, accuse us of Perjury, for violation of the old *Covenant*, sworn and ratified by our selves in this late *Covenant*, if we should stand to the defence of *Pearth* Articles in time to come. It became us therefore, for eschewing of this inconvenient, to inquire of you, and you also sincerely and plainly to declare to us, whether or not we may subscribe and swear the new *Covenant*, as it includeth and ratifieth the old, and yet be really free from all abjuration, or condemning of *Pearth* Articles, and Episcopacie? And likewise whether or not ye, and all others who are of your minde, will hold and esteem us free from abjuration of them, notwithstanding of our subscribing of your *Covenant*. These Questions require a punctuall *Answer*. For if our subscribing of your *Covenant*, may either import a real abjuration of *Pearth* Articles, or if it may make you to think, that by vertue of our subscription, we are really, and indeed, bound to reject them for ever; neither can we, with a good conscience, subscribe your *Covenant*; neither can ye, with a good conscience, require it of us.

22. Fifthly, from our refusing to subscribe the late *Covenant*, in so far as it reneweth the old *Covenant*, or little *Confession*; because that *Confession* according to your Interpretation, or conception of it, importeth an abjuration of *Pearth* Articles, ye collect, first, that upon this ground we would not have subscribed the late *Confession* any time bypast. Secondly, that we can not swear the Confession of any Church, no, not the Articles of the CREED, Petitions of the LORDS PRAYER, nor Precepts of the ten COMMANDMENTS, in respect of the diverse Interpretations,

pretations, which men give of them. We answer, first, that since the little *Confession*, is not of Divine Authority, and since the Humane Authority which it had, hath these many years bygone ceased, (as *The Peaceable Warning*, lately given to the Subjects in *Scotland*, proveth) we would have refused our Subscription unto it, ever since we heard, that it importeth an Abjuration of all Rites, and Ceremonies, which were not received in our Church in the year 1681; except we had gotten some evidence to the contrary, sufficiently satisfying our minds. Secondly : As for the *Creed*, *LO R D S Prayer*, and ten *Commandements*, your Argument taken from the varietie of mens Expositions of them, is far from the purpose. For, since we are perswaded, that the Author, or Pen-men of them, neither intended, nor yet delivered any thing in them, but Trueth : and that their expression is authentick, we are bound to embrace, and receive them, notwithstanding of the varietie of Interpretations, which men give of them : neither is it lawfull to us, to refuse our Subscription, or assent, to them, whatsoever be the judgement or assent of those who require it of us : being alwise bound to acknowledge the infallible Authority of them, even when we doubt of the true meaning of them. Thirdly : As for any of these later *Confessions* of Churches, if the case be such, as now it is in this particular of this late *Covenant*, that is, if we be not bound by any standing Law, to subscribe it, and if it be so lyable to the variety of Interpretations, that it may probable import that which we think to be contrary to the Trueth, and if these who require our Subscription, be, in our judgement, Opposers of the Trueth, in any point contained in that *Confession*, and may make advantage of our Subscription, alleadgeing, that we are tyed by it, to consent to their Doctrines, or Practises : we may justly, in such a case, deny our subscription to that *Confession*, for the ambiguities of it ; and much more may desire those who urge us to subscribe it, to declare unto us, before we give our Subscription, Whether or not, that *Confession*, in their judgement, will tye us to their Doctrines and Practises.

23. Last of all : In modestie, as ye say, but with a jesting complement, ye present unto us, a Dish of our own dressing : ye mean, the lyke Argument, *Ad hominem*; which is this : The Rites and Ceremonies which are not abjured in the negative *Confession*, are not ab-
 jured.

jured in this late *Covenant* : But the Rites and Ceremonies , which were concluded in *Pearth* Assembly, are not abjured , as ye say, in the negative *Confession*, made *Ann* 1581; therefore they are not abjured in this late *Covenant*. The first Proposition, is ye say, is evident, because in the late *Covenant* we are bound no farther, concerning the negative *Confession*, but to keep it inviolable : And therefore, what Rites are not abjured there, are not abjured here. Likewise ye say, that the second Proposition, cannot be denied by us, in respect these twenty years bygone, we have thought our selves free of Perjurie, notwithstanding the of Oath made 1581, and of our conforming our selves to the Ordinance of *Pearth*. Good Brethren, ye have retorted this Argument very weakly upon us. For, first, we flatly denye the *Major* of your Syllogisme; and withall doe repell the confirmation of it. For although *Pearth* Articles, were not abjured in the late *Covenant*, in so far as it reneweth the negative *Confession*; yet they may be, and, as it is already proven, they are abjured in that other part of your late *Covenant*, where ye vow and promise, To recover the Liberty and Purity of the Gospell, as it was established and professed before the foresaid Novations. Next, as for your *Minor*, or Second Proposition, wee suspend our Judgement of it, untill wee bee better informed and advised : doubting, as we said before concerning the meaning of those parts of the old *Covenant*, which concerne matters of Rite or Ceremonie. Neither doeth the confirmation of your *minor* trouble us ; for we have thought our selves free of Perjury these twenty years bygone, not for any certain perswasion which we had, that *Pearth* Articles are not abjured in the old *Covenant*; but because we did not personally swear that *Covenant*, and are not tyed to it, by the Oath of those who did subscribe it : which we are ready to demonstrate by irrefragable Arguments. Ye see then your Argument retorted upon us, pearceth us not at all : and the Reader, may perceive that our argument hath been so forcibly thrown upon you, that ye have not taken upon you to answer any part of it. If ye had had evidence of the trueth for you, ye would not only have retorted our Argument, but also by answering it punctually, shown, that it straiteth not you; and if ye had been exact Resolvers, ye would not have gone about to have satisfied us with a naked Argument *in contrarium*.

24. Before we leave this point, that it may be known to all, what reason we have to insist in this our Argument, *ad hominem*, and that we have proponed it, not to catch advantage of you, but to get satisfaction to our own mindes, concerning the *Covenant*, and your sincerity in urging us to subscribe it, we will collect out of that which hath beene already said, some interrogatories, which we pray you to answer punctually, if ye intend to give us satisfaction. The first is, whether or not your declaration of the extent of the late *Covenant*, to wit, that it extendeth not it self to the abjuration of *Pearth* Articles, be not only *vera*, true in it self, but also *verax*, that is, consonant to your minde, and to the minde of the chief contrivers of it? The reason wherefore we propone this question, ye will perceive by these that follow. Secondly, seeing ye and others the chief recommenders of the old *Covenant*, have been ever of this minde, that *Pearth* Articles, and Episcopacy, are abjured in it; we aske, whether ye all tying your selves by this late *Covenant*, to the inviolable observation of the old *Covenant*; have tyed your selves to it in all the particular points, which ye conceived to be contained in it, or only in some of them? did ye by mentall reservation, except any part of that old *Covenant*, or in particular did ye except that part of it, in the which perpetuall continuance in the doctrine and discipline of this Church is promised? Or if that part was not excepted, did ye put any new gloss upon it which it had not before? And if ye did not, whether or not ye renewing the Oath of perpetuall observation, of the doctrine and discipline of this Church, as it was *Anno* 1581, have not only really, but also according to your own conception of that part of the old *Covenant*, abjured all Rites and Ceremonies, added to the discipline of this Church, since the foresaid year; and consequently, the Articles of *Pearth*, and Episcopacie? Thirdly, seeing ye so confidently averre, that *Pearth* Articles are abjured in the old *Covenant*, how can ye deny them to be abjured in the new *Covenant*, except ye acknowledge a substantiall difference, betwixt the old and new *Covenant*? Fourthly, if ye grant that they are really and indeed abjured in the late *Covenant*, how can ye faithfully and sincerely say to us, or to any other, that they are not abjured in it? Fifthly, how can ye, and all others, (who with you have really, and also according to your own conception of the old

Covenant, abjured *Pearth* Articles, and Episcopacie, by renewing of it) voice freely, in the intended Assembly, concerning these things; seeing ye are ryed by your Oath, to condemn and abrogate them? Sixthly, How can we concurre with you in an Oath, wherein we are infallibly perswaded that ye have abjured *Pearth* Articles, and Episcopacie? Seventhly, If we concurre with you in that Oath, will ye not (as we objected in our *Reply*, but ye have not answered it) think us bound by our Oath, to condemn *Pearth* Articles, and Episcopacie? and will not ye thinke your selves bound in conscience to tell us, and all others, that which ye think to be trueth, and may make much for your cause, to wit, that the words of the *Covenant* have but one sense, and that in that one sense *Pearth* Articles are abjured?

25. Ye, and all others, may now see, how unjustly ye said, that we would have the *Covenanters*, against their intention, and whether they will or not, to disallow, and condemn *Pearth* Articles, and Episcopall Government, lest they be tryed in a free Assembly. G O D knoweth, how far we detest all such dealing, and this vindication of our two Arguments [we added also a third, but ye have swallowed it] brought by us, to prove, that *Pearth* Articles, and Episcopacie, are abjured in your late *Covenant*, will sufficiently cleare us of this imputation, to all unparriall Readers.

26. We did not only alleadge, as ye say, that your supplications to his Majesty were fully satisfied by the last Proclamation; but grounding an Argument upon your *Answer*, to our fourth *Demand*, we reasoned thus: If in all your supplications, ye have only sought the removing of the *Service Book*, book of *Canons*, and new high Commission; not complaining of any other Novations, already introduced: and, seeing his Majesty hath granted this unto you, what reason have ye to say, that his Majesty hath not satisfied your supplications? this our Argument, ye have turned to a meere alleadgance, lest ye should have troubled your selves, with answering it.

Whether,

Whether, or not, we may forbear the
practise of *Pearth* Articles, untill they
be tryed in a free Assembly.

27. We come now to the consideration of that, which your *Covenant*, by your own confession, tyeth us to; to wit, The forbearance of *Pearth* Articles, untill they be tryed in a free Assembly. And first, whereas ye say, That the urging of the *Service Book*, is a sufficient reason for forbearance of *Pearth* Articles, till an Assembly; we profess, that we can not see the equity, and force of this reason. For the *Service Book* may be holden out, albeit *Pearth* Articles were not forborne at this time; yea, although they should never be removed. And the more obedient, Subjects were at this time, to his Majesties lawes already established, the greater hope might they have of obtaining their desires.

28. Ye bring two Arguments, to prove the lawfulness of the forbearance of Novations already introduced. One is, that the Articles of *Pearth* establishing them, were concluded onely for satisfying the KING, and not to presse any man with the practise of them: And because the Act it selfe (ye mean the Act concerning Kneeling) giveth warrand, to forbear the practise of them at this time, when the memory of Superstition is revived. But this reason doeth nowise satisfie our consciences. For, to begin with the last part of your *Answer*; The Memory of *Superstitious Celebration of the LORDS Supper*, is not renewed in this Kingdom, for ought we know. And, if ye mean, that it is renewed by the *Service Book*; suppose that were true, yet, ye know, the *Service Book* is discharged, by the Act of Counsell, at his Majesties commandement. Secondly, the Act of *Pearth*, giveth no warrand to forbear Kneeling, upon every suspition or apprehension of Superstition, re-entering unto this Church. Your Argument, which ye brought to prove this, from the narrative of that Act, in your *Answer* to our ninth *Demand*, is confuted most plainly by us in our *Replye* to your *Answer*: and we shall again speak of it in our *Duplye*, to your second *Answer* concerning that *Demand*.

29. As for the other two parts of your reason, they are contrary to the very words of the Acts of *Pearth* Assembly. The first part is contrary to the Narrative of all these Acts, wherein no mention is made of satisfying the KING, but of other motives taken from the expedience, or utility of the matters themselves. The second part is contrary to the tenor of the Decision, or Determination of these Acts: in the which by these formall words, The Assembly thinketh good: the Assembly ordaineth: Kneeling in the celebration of the Sacrament, Festival dayes, &c. are enjoined.

30. We hear of a childish, and ridiculous concepr of some, who think that these words, The Assembly thinketh good, import not an Ecclesiastick constitution, but a meere advice or Counsell. This apprehension proceedeth from ignorance: for that phrase is most frequently used by Counsells, in their decrees. In that Apostolick Counsell, mentioned *Acts* 15, the word *ἰδοξε*, and *ἰδοξεν ἡμιν*, are expressly used, *verse* 22. 25. 28. In the Counsell of *Ancyra*, *Can.* 1. & 2. the word *ἰδοξε* is used. In that great and first *OEcumenick* Counsell of *Nice*, *Can.* 5. ye have these words: *καλῶς ἔχουν ἰδοξεν.* *Can.* 8. *ἰδοξε τῇ ὀρίᾳ καὶ μεγάλῃ συνόδῳ,* *Can.* 11. *ἰδοξε τῇ συνόδῳ.* In the third Counsell of *Carthage*, *Can.* 1. 2. and 3. the word *placuit* is used, & in *codice Canonum Ecclesie Africanae Græco Latino, passim habetur vox Placuit* *ἔρρεεν*. And from the Greek word *ἰδοξε*, the Decrees of the Apostolick Counsell were called *τὰ ῥογματα*, *Acts* 16. 4. Yea, also the civill Decree of *Cæsar Augustus*, *Luke* 2. *verse* 1. is called *ῥῆγμα*, *editum, placitum*. And in the Civill Law, the Constitutions of Emperours, are called *Principum placita*, *Instit. de Jure naturali*, §. 6. & 9. *Quod Principi placuit, Legis habet vigorem*, sayeth *Ulpianus*, ff. *de Constit. Principum*, *Lege* 1: Where *Quod Principi placuit*, signifieth as much, as *Quod Princeps constituit*.

31. Your other reason, [which ye bring to prove the lawfulness of the forbearance of *Pearth* Articles] is, that it is lawfull to sweare the forbearance of a thing indifferent, in the case of scandall, and sensible fear of superstition, in others. Yea, ye think, that by doing so, ye have sworn obedience to the commandement of GOD, which forbiddeth the doing of that whereby others may be scandalized. This reason moveth us no more then the first: for, as for your fear of farther superstition,

superstition, it is now groundlesse, and causelesse, in respect of the gracious promises contained in his Majesties Proclamation. But although it were a fear justly conceived, and although the eschewing of an Evill justly feared, be a thing good and desirable; yet we ought not, for the eschewing of it, disobey the lawfull commandements of our Superiours. For this were to doe Evill, that good might come of it; which the Apostle condemneth, *Rom. 3. verse 8.*

Of Scandall; and whether or not we may deny obedience to the Lawes of our Superiours, for fear of scandal causelessly taken?

32. As for that other motive of scandal, for which ye alleadge, that we who think the matters concluded in *Pearth* Assembly, to be indifferent, and lawfull, may swear the forbearance of them; we pray you, tell us, what kynd of scandal it is, which, as ye alleadge, is taken at the practise of *Pearth* Articles? Ye know, that passive scandal, is either procured by the enormitie or irregularitie of the fact it self, [to wit, when either it is a sin, or else hath a manifest show of sin] or else it is not procured, but causelessly taken by some, either through malice, or else through weakness. Now, which of these two sorts of scandal would ye have us to acknowledge, in the practise of *Pearth* Articles? If the first, then ye would have us to condemn *Pearth* Articles, before they be tryed in a free Assembly: which is contrary to your protestation, and no lesse contrary to our resolution. For, if we acknowledge any enormitie in the practise of *Pearth* Articles, *ex ipsa conditione operis*, we shall be holden to condemn them, and abstaine from them for ever.

33. If ye will have us to acknowledge, that the scandal following upon the practise of *Pearth* Articles, is of the second sort, that is, is causelessly taken; and, that for such a scandal, whether it be taken through weakness, or malice, we ought to abstaine from the doing of a thing indifferent, although it be enjoined by a lawfull Authority; (for ye generally affirme, that all things, which are not necessary, and directly commanded by GOD himself, ought to be omitted, for

any scandall whatsoever, although it be causelessly, yea, and most maliciously taken, and that notwithstanding of any humane precept, or law, enjoying them. See the *Dispute against the English Popish Ceremonies*, Part. 2. Cap. 8. Sect. 5. & 6. Item Cap 9. Sect. 10.) then we protest, that we differ so far from you in this point, that we think, that for no scandall, causelessly taken, can we swear such a forbearance of *Pearth* Articles, as ye would have us. And we marvell from whence ye have learned this strange, and most haske doctrine, that for scandall, causelessly, yea, maliciously taken, a man may totally, and absolutely, deny obedience, to the lawes of Superiours.

34. The Author of the dispute even now cited, alleadgeth for his opinion, some Schoole-men, acknowledging the truerh of it: and he nameth *Cajetane*, and *Bennex*, who (sayeth he) affirme, that we should abstain, even à *spiritualibus non necessariis*, when scandall ariseth out of them. He might have cited for this tenet, *Thomas*, and all his interpreters, [even although he had been but slenderly acquaint with them] as well as these two: for they all doe say so. But truly he much mistaketh them, when he alleadgeth them for his opinion. For, first, none of them ever taught, that we ought to abstaine totally and altogether, from any spirituall duety for the scandall, either of the weak, or malicious. Secondly, when *Thomas* and others following him, say, That *bona spiritualia non necessaria sunt dimittenda propter scandalum*, they speak directly *de eis qua sunt sub concilio non vero sub precepto*, of matters of Councell, and not commanded by any Authority, divine or humane: and the most which they say of them, is, that such things *sunt interdum occultanda, vel ad tempus differenda*, that is, may at some times, and in some places, be omitted, for eschewing the scandall of the weak. Thirdly, the most accurate Casuists, and interpreters of *Thomas*, differ much about this question, *Whether or not, things that are commanded by positive Lawes, (civil, and Ecclesiasticall, may be omitted at any time, for eschewing Scandalum pusillorum, the scandal of the weak.* Dyverse of them deny this, to wit, *Navarrus*, in *Manual*. Cap. 14. § 44. *Vasquez*, Tom. 5. Tract. de scandalo, dubio primo, §. 5. *Becanus* in *summa Theologia*, Part. 2. Tom. posteriori, Tract. 1. Cap. 27. Quæst. 5. *Ferdin. de Castro Palao* in opere morali, Tract. 6. Disp. 6. Punct. 16. *Duvallius*, in 2am. 2æ. D.

Thome, Tract. de Charitate, Quæst. 19. Art. 5. And for their judgemēt they cite *Thomas, Durandus, Almainus, Anton. Florent.* and many others. Fourthly: Those of them who think, that things commanded by humane Lawes, may be omitted in the case of scandall, admit not as ye doe, such an omission of the thing commanded in the case of scandall, as is conjoined with a flatte disclaiming of the Authority of the Law. For they tell us, that we ought not, for any scandall of the weak, deny obedience to the Precepts, or Lawes, of our superiours, whensoever all other circumstances being considered, we are tyed, or obliged, to the obedience of them. The omission, then, of the thing commanded, which they allow, is only a partiall and occasionall forbearance, and not a totall abstinence from obedience, or disclaiming the Authority of the Law. See *Valentia, Tom. 3. Disp. 3. Quæst. 18. Punct. 4. & Suarez. de triplici Virtute, Tract. 3. Disp. 10. Sect. 3. §. 9.*

35. But the forbearance of *Pearth* Articles, which ye require of us, is conjoined with a flatte disclaiming of the Authority of all the Lawes which established them. And ye will have us to forbear these Articles, at this time, when all the particular circumstances, which we ought to regard, being considered, we are tyed to obedience of them, especially, if we look to the will and minde of the Lawgivers, and of our present Superiours. We justly say, that you will have us to disclaime, altogether, the Authority of these Lawes. For whosoever resolve and determine, not to practise *Pearth* Articles, untill they be tryed in a new Assembly, & established by a new Parliament; these are purposed, never to obey them, except they be tyed by new Lawes and Acts, concluded in a new Assembly, and Parliament: And, consequently, are resolved, never to regard and obey the lawes or Acts of *Pearth* Assembly, and the Parliament 1621, which established these things. But so it is, ye would have us to resolve, yea, to promise, and swear, not to practise *Pearth* Articles, untill they be tryed in a new assembly, and established by a new Parliament: *Ergo*, ye would have us to promise, not to practise *Pearth* Articles, except we be tyed, or obliged, by new Lawes, to practise them: and, consequently, would have us, never to regard, or obey, the Acts of *Pearth* Assembly, and Parliament 1621.

36. This kinde of forbearance, to wit, which is conjoined with a plaine disclaiming of the authority of the Lawes made by our Superiours, can not be excused with your pretence of scandall causelessly taken. This we prove: First, by a position granted by your selves, and so evidently true, that no man can deny it. The Author of the Dispute, against *English Popish Ceremonies, Part. 1. Cap. 4. Sect. 4.* sayeth, That it were Scandall, not to obey the Lawes of the Church, when they prescribe things necessary, or expedient for the eschewing of Scandall: And, that it were contempt, to refuse obedience to the Lawes of the Church, when we are not certainly perswaded, of the unlawfulnessse or inexpediency of things commanded. Now, if such a refusing of obedience, be both a Contempt, and a Scandall, it followeth manifestly, that no man for eschewing of Scandall causelessly taken, ought in such a case to refuse obedience. Hence we reason thus: whosoever are not perswaded of the unlawfulnessse or inexpediency, of the things commanded by their Superiours; and on the contrarye think them to be expedient *ad vitandum Scandalum*; these ought not for eschewing of Scandall, refuse obedience to the Lawes and ordinances of their Superiours. But so it is, we are neither perswaded of the unlawfulnessse, nor of the inexpediency of *Pearth* Articles: yea, on the contrarye, we think that the Acts of *Pearth* Assembly, enjoineeth things very expedient for eschewing of Scandall: *Ergo*, we ought not for eschewing of Scandall causelessly taken, to refuse obedience to them. The *Major* of this our first Argument, is already proven. The *Minor* is conforme to the light of our own consciences, as GOD knoweth: and therefore so long as we are of this minde, we can not deny obedience to the ordinances of our Superiours, for any fear of Scandall causelessly taken.

37. Secondly, that which may be removed by information or instruction, can not be warrand to us, of a totall abstinence from the obedience of Lawes, or, which is all one, of an avowed disclaiming of the Authority of them. But the Scandall of the weake, taken by the practise of *Pearth* Articles, may be removed by information, or instruction: *Ergo*, it can not be a warrand to us, of a totall disclaiming of the Authority of the Lawes, whereby these Articles were established.

38. Thirdly : If for scandalls taken, especially by the malicious, we may disclaime the Authority of a Law, then we may ever disclaime the Authority of all Lawes, of the Church, or Estate. For there is nothing commanded by Lawes, but some either through weaknesse, or through malice, may take offence at it.

39. Fourthly, we ought not for eschewing scandal causelessly taken, to injure or offend any man, by denying to him, that which is due to him, and therefore we ought not, for eschewing scandall causelessly taken, to offend and injure our superiours, in Church and Policy, by denying to them that obedience which is due to them. The antecedent is clear by many examples. For if a man be excommunicated, shall his Wife, Children, and servants flee his company, and so deny to him these duties which they ow to him, for fear that others be scandalized, by their keeping of company with an excommunicate Person? And if they may not for eschewing of scandall, abstaine from these duties, which they ow to a private person, much lesse may we abstaine from that obedience, which we ow to our superiours, having publicke charges in Church and Policy, for eschewing of scandalls causelessly taken by others.

40. Fifthly, what if the thing commanded, be enjoined by the civil Magistrate, under paine of death, and by Ecclesiasticall Authority, under paine of excommunication, shall we for fear of a scandall causelessly taken, which may be removed by information, or for the scandall of the malicious, who will not be informed at all, abstaine from the doing of a thing lawfull and expedient, enjoined by Authority, and by so doing, incurre these most grievous punishments of Death temporall, and spirituall? We believe, that your selves, who speak most of scandall, would be loath to take such a yoke upon you.

41. Sixtly, The denying of obedience, to the lawfull commandments of our superiours, is forbidden in the fift Commandement, and consequently it is a sin. Shall we then for a scandall causelessly taken, deny obedience to our superiours, and so incurre the guiltinesse of sin? Ye commonly answer to this, that the negative part of the fift Commandement, which forbideth *the resisting of the power*, Rom. 13. verse 2. and in generall the denying of obedience to superiours, is to be understood with the exception of the case of any scan-

dall taken by others. For if we see, (say ye) that any may, or will take offence, at the doing of that which is commanded by our superiours, we are not holden to obey them: and our denying of obedience to them in such a case, is not forbidden in that Commandement.

42. But, first, we aske, what warrand ye have to say, that the negative part of the fift Commandement, is to be understood with the exception of the case of scandall, more then other negative precepts of the second Table? Secondly: As men may take offence, either through weaknesse, or malice, at our doing of the thing commanded; so they are most ready to stumble at our denying of obedience to the lawfull commandements of our superiours: for they will take occasion, by our carriage, to doe that, unto which by nature, they are most enclined; to wit, to vilipend Lawes, and the Authority of their superiours. Shall we, then, for the eschewing of a scandall causelessly taken, not only refuse to our superiours, the duty of obedience, which they crave of us; but also incurre an other scandall, and that a farre more perilous one. Thirdly: we have already shown, that the negative part of the fift Commandement, is not all wayes to be understood with the exception of the case of scandall causelessly taken. For, Wives, Children, and Servants, must not deny obedience, and familiar conversation to their Husbands, Parents, and Masters, which are excommunicated, for fear that others, through weaknesse, or malice, be scandalized thereat. Fourthly: As ye say, that the precept concerning obedience to superiours, is to be understood with the exception of the case of scandall causelessly taken; so we, with farre better reason, say, that the precept, of eschewing scandall causelessly taken, is to be understood with the exception of the case of obedience peremptorly required, by our lawfull superiours, as we shall show in our next Argument.

Whether the Precept of Obedience to Superiours, or the Precept of eschewing scandall, be more obligatory?

43. Last of all: when a man is peremptorly urged by his superiours, to obey their lawfull Commandements, and in the mean time feareth,

feareth, that if he doe the thing commanded by them, some, through weaknets, shall be scandalized, by his carriage; in this case, he is not only in a difficulty, or strait, betwixt the commandement of Man, and the Commandement of GOD, who forbiddeth us to doe that whereby our weak Brother may be offended; but also he seemeth to be in a strait betwixt two of GODS Commandements; to wit, betwixt that precept which forbiddeth the doing of any thing, whereby the weake may be scandalized, and that other precept which forbiddeth the resisting of Authority; and telleth us, that whosoever resisteth the Power, resisteth the Ordinance of GOD. Now, seeing GODS Precepts are not repugnant one to another, neither doeth GOD by his Lawes lay upon us a necessity of sinning, out of all question, in this case, we are freed from the obligation of one of these precepts: and that which doeth not so strictly tye us, or is lesse obligatory, must needs give place to the other, which is of greater obligation. Ye commonly say, that the precept of obedience to humane Authority, must give place to the precept of eschewing scandall, although it be causelessly taken: And, to confirme your Assertion, ye say, that the ordinance of a superiour, can not make that fact to be free of scandall, which otherwise would be scandalous; and, that a fact, upon which any scandall followeth, ought not to be done for the commandement of Man. Whence ye collect, that, in such a case, we ought not to regard, or obey the Commandement of our Superiours.

44. This your Reason can not be good, because we can easily retort the Argument, and say to you, that in such a case we ought not to regard the scandall causelessly taken by our weak Brethren, so far, as to deny simplie, and absolutely, Obedience to our Superiours for it: and that because the sin of Disobedience ought to be eschewed and no Scandall of weak brethren causelessly taken, can make that fact, not to be the sin of disobedience, which otherwise, that is, *extra casum scandali*, would bee the sin of disobedience. For it is certain, that (laying aside the case of scandall) to deny obedience to the ordinance of our Superiours, enjoining, and peremptorly requiring of us, things lawfull, and expedient, is really the sin of disobedience. Ye will say, that the scandall of weak brethren, may make that Fact, or Omission, not to be disobedience, which otherwise would be disobedience;

obedience; because we ought not for the Commandement of man, doe that whereby our weak brother may be offended: and so the precept of obedience bindeth not, when offence of a weak brother may be feared. On the contrary we say, that the lawfull commandement of Superiours, may make that scandall of our weake brethren, not to be imputed unto us, which otherwise would be imputed unto us, as a matter of our guiltinesse; because we ought not, for fear of scandal causelessly taken, deny obedience to the lawfull Commandements of our Superiours.

45. Again, ye say, that when scandall of weak brethren may be feared, the precept of Obedience is not obligatory, in respect the thing commanded by our Superiours, although it be in it self lawfull, yet it becometh unexpedient, in respect of the Scandall which may follow upon it. Now, (say ye) the ordinances of our Superiours are not obligatory, when the things commanded by them are unexpedient. We, on the contrary, say, that when our Superiours require of us obedience to their lawfull commandements, the precept of eschewing scandall, is not obligatory; in respect we ought not, for Scandall causelessly taken, omit necessary duties, which G O D in His Law requireth of us: In which number, we most justly doe reckon, *The duty of Obedience*. which we owe to the lawfull Commandements of our Superiours.

46. As for that which ye say, that when Scandall may be taken at the doing of the thing commanded, then the thing commanded becometh inexpedient, and so ought not to be obeyed; that ye be not more deceived by this errour, we pray you marke, that a thing commanded by our Superiours, in Church, or Policy, may be two wayes inexpedient, to wit, either in respect of some particular Persons, who through weaknesse or malice doe stumble at it, or else in respect of the body in generall, because it is contrary to Order, Decency, and Edification. If the thing commanded be inexpedient the first way only, we may indeed, in such a case, for eschewing the scandall of the weak, forbear the practise of the thing commanded *hic, & nunc*, in some particular places, and times: providing alwise we doe this, Without offence of our Superiours, and without the scandal of others, who by our forbearance may be made to villipend the Authority of Lawes,

Lawes. But we cannot in such a case totally and absolutely, deny obedience to a Law, as we have already proven. Neither is your Argument brought to the contrary valide, in respect we ought more to look to the utilitie and benefite, which the body of the Church may receive by the thing commanded, and by our obedience to our Superiours, then to the harme which some particular Persons may receive thereby.

47. If the thing commanded, be in our private judgement inexpedient the second way, we ought not for that to deny obedience to the Lawes of the Church; for when the inexpediency of a thing is questionable, and probable Arguments may be brought *pro and contra*, concerning the expedience of it, we have sufficient warrant to practise it, if the Church by her publick decree hath declared, that she thinketh it expedient. Your error, who are of the contrary minde, is very dangerous, and may prove most pernicious to the Church, for it maketh the Church obnoxious to perpetuall Schisme, and conformity in matters of externall Policy: in respect men ordinarily are divyded in judgement, concerning the expedience of these things. Suppon, then, that in a Synode consisting of an hundred Pastors, threescore of them think this, or that particular Ceremony to be expedient for the good of the Church; and in respect of the plurality of their voices, make an Act to be concluded for the establishing of it, shall the remnant forty, who are of the contrary judgement, deny obedience to the Act of the Synode, because they are perswaded, that the thing concluded is inexpedient; and shall they by doing so, rent the body of the Church? Truly, if we were all of your minde, we should never have Peace nor Unity in this Church. Ye will say, perhaps, that this our Argument, is Popish, and leideth men to acquiesce, without tryall, or examination, in the decrees of the Church. We answer, that in matters of faith, the truth whereof may be infallibly concluded out of GODS word, we ought not, without tryall, to acquiesce into the decrees of the Church. And in this respect we dissent from the Papists, who ascribe too much to the Authority of counsells, as if their decrees were infallible. But in matters of Policy, if we be certaine, that in their own nature they are indifferent, and if the expedience of them only be called in question, seeing no certaine conclusion, con-

cerning their expediency, can be infallibly drawn out of GODS word, which hath not determined, whether this or that particular Rite be agreeable to order, decency, and edification; we ought to acquiesce into the decree or constitution of the Church, although it be not of infallible Authority: and that partly because it is impossible, that otherwise we can agree in one conclusion, concerning matters of this nature, and partly, because if we deny obedience to the decrees of the Church in such matters, our disobedience shall prove far more unexpedient, and hurtfull to the Church, then our obedience can be.

48. Seeing, then, whatsoever ye have hitherto said, concerning the question proponed by us, may be easily answered, with a retortion of the Argument, upon your selves; that we may eschew all such *Logomachie*, we must take some other course, and try which of these two precepts is in it self of greater moment, and obligation: for thence we may collect, which of these two precepts doeth oblige us in the case forelaid; the other giving place to it, and not obliging us at all, in that case. If ye say, that the precept which forbiddeth us to doe that whereby our weak Brother may be scandalized, is in it selfe more obligatory, or doeth more strictly ty us to the obedience of it, as being of greater moment, ye must bring a solide reason for you, which we think ye will hardly find. We know ye say, that the precept concerning Scandall, is more obligatory, and of greater moment; because it concerneth the losse of the soule of a Brother: But this reason is not valid; first, in respect our Brother; if he be scandalized, by our obedience to our superiours, sinneth not by our default, who doe obey: for our carriage in giving obedience, is such, as may rather edifie our Brother. Secondly: the precept which forbiddeth disobedience, concerneth the losse both of our own soules, and of the soules of others, who may be entysed to that sin, by our denying obedience, to the lawfull commandments of our superiours. Thirdly, if that precept of eschewing scandall, causelessly taken, doe so strictly oblige us, when our superiours require obedience of us, it may happen, that a man shall be in an inextricable perplexity, not knowing whether he shall obey, or deny obedience to the commandments of his superiours: in respect he may fear the scandall of the weak, whether he obey, or deny obedience. For, as we laid before, many are most ready to be scandalized

scandalized by our denying obedience to our superiours, in things lawfull, and otherwise expedient : and that because we by nature are most unwilling to be curbed, and to have our liberty restrained, by the lawes of our superiours. For this cause (as *Calvin* judiciously noteth, *Instit. Lib. 2. Cap. 8. §. 35.*) GOD to allure us to the duty of obedience to our superiours, called all superiours, Parents, in the fifth Commandement.

49. But we, with good warrant, doe averre, that the precept which forbiddeth resisting of the Civil power, and in generall the denying of obedience to the lawfull commandements of our Superiours, is of greater obligation and moment. And, first, we prove this by an Argument taken from the diverse degrees of that care, which we ought to have of the Salvation of others: for this care tyeth us to three things; to wit, first, to the doing of that which may be edificative, and may give a good example to all. Secondly, to the eschewing of that which may be scandalous, or an evill example to all; that is, to the eschewing of every thing, which is either sin, or hath a manifest shew of sin. Thirdly: to abstain even from that, which although it be lawfull, yet it may be, to some particular persons, an occasion of sin. Of these, the first two are most to be regarded, in respect they concern the good of all, which is to be preferred to the good of particular persons. Hence we inferre that the precept of obedience to Superiours, which prescribeth an Act edificative to all, because it is an exercise of a most eminent and necessary vertue, is more obligatory, and of greater moment, then the precept of eschewing scandall, causelessly taken, by some particular persons.

50. Secondly: That the precept of obedience to our superiours, is of greater moment, & consequently more obligatory, then the precept of eschewing scandal; is evident by these reasons which are brought by our Divines, to shew wherefore the fifth Commandement, hath the first place in the second Table: to wit, first, because it cometh nearest to the nature of Religion or Piety, commanded in the first Table, whence (as your own *Amesius* noteth in his *Medulla, Lib. 2. Cap. 17. §. 13.*) the honouring and obeying of Parents, is called by prophane Authors Religion and Piety. Secondly: This precept, is the
ground

ground and sinewe, (sayeth *Pareus*, in his Catechetick explication of the first precept,) of the obedience which is to be givē to all the rest of the precepts, of the second Table. Two reasons are cōmonly brought of this: one is, that all Societies, æconomick, Civill and Ecclesiasticall, doe consist and are conserved, by the submission or subjection of Inferiours to Superiours, which being removed, confusion necessarily followeth. The other is, that the obedience of this precept, maketh way to the obediēce of all the rest. For our superiours are set over us, to the end, that they may make us to doe our duety to all others. And consequently our obedience to them, is a mean instituted by GOD, to procure our obedience to all the rest of the Precepts of the second Table. Now, would ye know what followeth out of this, let your own *Amesius*, whose words are more gracious unto you, then ours, tell you it: Seeing (sayeth he, *Cap. citato*, §. 6.) *humane societie hath the place of a foundation or ground, in respect of other dueties, of Justice and Charitie, which are commanded in the second Table of the Law: therefore these crimes which directly procure the perturbation, confusion, and eversion of it, are more grievous then the violation of the singular Precepts.* Now we subsume: the denying of obedience to Superiours, enjoining such things as in themselves are lawfull and expedient, directly procureth the perturbation and confusion of humane society. And therefore it is a crime greater then the violation of other particular precepts of the second Table. For this cause, *Dionysius* Bishop of *Alexandria*, in his Epistle *ad Novatium*, cited before, declaring how much the unity of the Church (which is most frequently marred by the disobedience of Inferiours to their Superiours,) ought to be regarded, sayeth, *that Martyrdom suffered for eschewing of Schisme, is more glorious, then Martyrdom suffered for eschewing Idolatrie.*

51. Thirdly: These offices, or dueties, which we owe to others by way of Justice, are more strickly obligatory, then these which we owe to them, onely by way of charity. And consequently, these precepts which prescribe dueties of justice, are of greater obligation, then these which prescribe dueties of charity onely. But we owe the duety of obedience to our Superiours, by way of Justice, and therefore it is more obligatory, then the duety of eschewing Scandall causelessly taken

ken, which is a duety onely of charity. The *Major*, or first proposition of this Argument, is clear of it self, as being a *Maxime* not onely received by the Scholasticks and Popish Casuists, but also by our Divines. See your own *Amesius*, in his *Medulla*, *Lib. 2. Cap. 16. §. 58. 59. 60. 61. 62. 63.* where he not onely proponeth this *Maxime*, but also proveth it by two most evident examples. The *Minor* is likewise clear: For, first, the duety of obedience, which we owe to the publick Lawes of the Church and Kingdom, belongeth to that Generall Justice, which is called *Justitia legalis*. For the legall Justice, as it is in Inferiours, or subjects, it is a vertue inclining them to the obedience of all Lawes, made for the benefite of the Commonwealth, as *Aristotle* declareth in his fift book of the *Ethicks*, *Cap. 1.* Secondly: *Debitum obedientie*, the debt of obedience, which we ow to our superiours, is not only *debitum morale*; a debt or duety, unto which we are tyed by morall honesty, and GODS Commandement, but also *debitum legale*, or *debitum justitia*, (*quod viz. fundatur in proprio jure alterius*) a debt grounded upon the true and proper right, which our superiours have to exact this duety of us; so that they may accuse us of injury, and censure us, if we performe it not. There is a great difference betwixt these two sorts of debt; and the last is far more obligatory, then the first: As for example, a man oweth moneys to the poor, by a morall debt, but to his creditor he oweth them by a legall debt, or debt of justice: and therefore, he is more strictly obliged to pay his creditor, then to give almes. Such-like, by morall honesty, and GODS precept also, a man oweth to his neighbour, a pious carefullnesse, to impede sin in him, by admonition, instruction, good example, and by ommission even of things lawfull, when he foreseeeth that his neighbour in respect of his weaknesse, will be scandalized by them. But his neighbour hath not such a right to exact these things of him, neither can he have action against him, for not performing of them, as our lawfull superiours have for our due obedience.

In what sense the administration of the
Sacraments, in private places, was thought indifferent
in *Pearth* Assembly.

§2. In our *Reply* we professed, that we can not abstaine presently
from

from private Baptisme, and private communion, being required to administrate these Sacraments to such persons, as can not come, or be brought to the Church. Hence, first, ye take occasion to object to us, that the state of the question concerning *Pearth* Articles, is quite altered; in respect we and our associates, did ever before alleadge the question to be of things indifferent, but now we think them to be so necessary, that although the generall Assembly of the Church should discharge them, we behoved still to practise them: We answer, first, that the Assembly of *Pearth* hath determined nothing, of the indifferencie or necessity of these things. Secondly: If any who allowed these Articles, did at that time in their discourses and speeches call them indifferent, they meant only, that in the celebration of these Sacraments, the circumstances of place and time are things indifferent of their own nature: or, which is all one, that we are not tyed to the administration of them in the Church, and at tymes appointed for Sermon, but we may celebrate them in private houses, and at other times. But judicious and learned men, even then thought the denying of these Sacraments to persons, who can not come, or be brought to the Church, to be a restraining of the means of grace, altogether unwarrantable by GODS word. Whence ye may collect, whether or not they thought it to be unlawfull. Thirdly: Ye have no warrant from our *Reply*, to say, that we would not abstaine from private Baptisme, and Communion, although our nationall Assembly should discharge them. For as we are very unwilling to omit any necessary duety of our Calling: so we cary a singular respect to lawfull Authority, and to the Peace, and Unity of the Church, abhorring Schisme, as the very Pest of the Church. But of this we shall speak hereafter in the thirteenth *Duply*.

53, Next, ye say, if we have the same judgement of kneeling, in the receiving of the Communion, and of Feastivall dayes, it cometh to passe among us which hath been incident to the Church in former ages, that things have been first brought in as indifferent, then urged as necessary. Certainly, Brethren, none are so guilty of this, as your selves, and your associates: for ye have now made some things to be esteemed necessary by your followers, which have been accounted indifferent, not only since the Reformation, but these fiftene hundred

hundreth years bygone. And in some other things, which the ancient Church did wisely forbid, ye doe now make the Liberry of the Gospel to consist. As for us, we stand as we stood before, and doe yet think kneeling in the receiving of the Sacrament, and the five Festival dayes, to be Rites indifferent in their own nature; but indeed very profitable, and edificative, if Pastors would doe their duety in making their people sensible, of the lawfulness & expediency of them.

54. We are of the same judgement concerning Confirmation, which *Calvin*, writing upon *Hebr. 6. 2.* acknowledgeth, *To have been undoubtedly delivered to the Church by the Apostles*: and with the same Author, in the fourth book of his *Institut. Cap. 19, §. 14.* we wish, that the use of it were again restored: so far are we from that partiall dealing with the Articles of *Pearth*, which ye object unto us. What hath moved our most reverend Prelats, to abstain hitherto from the practising of it, we know not: they can themselves best satisfie you in this point. And we modestly judge, that this omission hath proceeded from weighty and regardable causes. It was sufficient for us, to have a care of our own duties, in our particular stations. But the urging and pressing of that practise upon the Bishops, requireth higher Authority, then ours. In the mean time, ye know the Bishops never disclaimed the Authority of the act of *Pearth*, concerning Confirmation, or of any other of these Acts, as ye have done, who have been hitherto professed and avowed disobeyers of the nall. Wherefore we wish you, hereafter not to bring this omission of the Bishops, in the matter of Confirmation, as an Argument for that forbearance of *Pearth* Articles, which ye require of us: for there is a great difference betwixt the omission of a duety commanded by a Law, and an avowed, or professed, yea, sworne disobedience of the Law.

55. Last of all, whereas ye say, that we, by maintaining the necessity of private Baptisme and Communion, doe condemne the practise of this our Church, from the Reformation, till *Pearth* Assembly, and put no small guiltinesse upon other reformed Churches, who use not private Baptisme and Communion at all, but abstain from them as dangerous: we answer, that we have, in all modesty, propounded our own judgement, concerning private Baptisme, and private Communion,

Cōmunion, *neminem judicantes* (as Cyprian said of old, in *consilio Carthag. in prefat.*) nor taking upon us, to censure or condemne the practise either of this Church, in times preceeding *Pearth* Assembly, or of other reformed Churches. We can not indeed deny, but we dissent from them: and if this be a condemning of them, we may no lesse justly say to you, that you condemne the practise and doctrine not onely of our Reformers, in the particulars mentioned before in this same *Duply*, but also of diverse reformed Churches, and of the ancient Church, as we declared in our sixth *Demand*, and shall again speak of it in our sixth *Duply*.

A Defence of our Doctrine and Practise, concerning the Celebration of Baptism and the LORDS Supper in private places.

56. Ye desire us, wisely to consider, whether the desire which our people have of Baptism and Communion, in time of sicknesse, be not occasioned by prevailing of Popery, and through a superstitious conceit that people have of these Sacraments, as necessary to Salvatio. We are loath to come short of you in dueries of charity, especially in good wishes; and therefore, we likewise wish you, wisely to consider, whether the neglect of these Sacraments in the time of sicknesse, which is in many parts of the Kingdom, proceed not from some want of a sufficient knowledge, and due esteem of the fruits of these high and Heavenly Mysteries.

57. It is well that ye acknowledge, that we minister these Sacraments in private, as necessary onely by the necessity of the Cōmandement of GOD; but withall ye conceive, that our people imagine, or seem to imagine them to be so necessary means, as that God hath tyed his grace to them. We desire you to judge charitably of those who are unknown to you; and withall we declare, that neither we doe teach our People, nor doe they think, for ought we did ever know, that Baptism is so necessary a mean unto Salvation, that without it GOD can not, or will not save any: yea, on the contrary, we are confident, that when Baptism is earnestly sought for, or unfeignedly desired, and yet can not be had, the Prayers of the Parents, and of the Church, are accepted by GOD, in stead of the ordinary mean, the use whereof is hindred

hindred, by unavoidable necessity : and so in this we depart from the rigid tenet of Papists. On the other part, we likewise teach, and accordingly our People learn, that Baptism is the ordinary mean of our enterance into the Church, and of our Regeneration ; to the use whereof, GOD, by his Commandement, hath tyed us.

58. If the commandement of our Saviour, *Matth. 28. 19. Go ye, therefore, and teach all Nations, baptizing them, In the Name of the Father, and of the Son, and of the holy Ghost,* tye not Parents to seek Baptism to their Children, and Pastors to administer, when it is sought, then have we no commandement at all, for baptizing of Infants, which is an Anabaptistick absurdity : But if Parents and Pastors, are tyed by this Commandement, then Parents ought to seek Baptism, to their dying Children, not baptized before (for then, or never) and Pastors must accordingly performe that duty, then, which is incumbent upon them. This is that which KING James of blessed memory, in a conference at Hampton-court, Pag. 17, reporteth himself, to have answered to a Scottish Minister, while he was in Scotland : The Minister asked, *If he thought Baptism necessary, that if it be omitted, the child should be damned ?* No, said the KING ; *but if you being called to baptize the child, though privatlie, should refuse to come, I think you should be damned.*

59. Ye say, (to avoide the strength of this Argument) that the necessity of the commandement, standeth onely for Baptism in publick ; and, that no precept requireth Baptism, but when it can be had orderly, with all the circumstances thereof : whereof ye say this is one, that it be administred in the presence of that visible Kirk, whereof the Children are to be members. Thus, first, ye condemne as unlawfull the administration of Baptism even in the Church, God-fathers, and God-mothers, being present, if the whole Congregation be not present there ; and the like doctrine we find in others, also cited on the Margin, which soundeth so harshly in the ears of some of your own adherents, that they can not be perswaded that this is your doctrine. Secondly: the Commandement of CHRIST tying us examination to Baptisme, hath no such addition either of the presence of the congregation, or yet of the materiall Kirk. This belongeth but to the Assemblies solemnity, and not to the necessary lawfull use of Baptisme. Where

*In regulis
juris in
sexto Reg.
42.*

GOD hath tyed this solemnity to Baptism, ye can not show by holy Scripture: but where GOD hath tyed us to Baptism, we have already shown. It is true, solemnities should not be lightly omitted: but the Law sayeth, *When evident equity requireth, they may be dispensed with*: for according to that same Law, *That which is chief and principall, should not be ruled by that which is accessory*, but contrariwise. As for the place of Baptism, we may say of it, as *Tertullian* sayeth of the time thereof, in the 19 chapter of his Book of Baptism, *Every day is the LORDS, every houre, day, and time, is fit for Baptism: it may want of the solemnity, but nothing of the grace*. Neither is such a number, as ye require to be present, necessary in this case. Our Saviour hath taught us, *Matth. 18. 19. That if two shall agree on Earth, as touching any thing that they shall aske, it shall be done for them, of his Father which is in Heaven*: For sayeth he, *where two or three are gathered together in my name, there am I in the midst of them*. We beseech you, therefore, Brethren, to take heed, that ye prescribe not to mens consciences, Rites of necessity, without clear warrand from GODS word, by which ye will never be able to prove the necessity of this circumstance required by you in Baptism.

60. The practise of the primitive Church, both in the Apostles times, and thereafter, agreeth with this doctrine and practise of ours. Sainct *Philip* baptized the *Eunuch* on the way, *Acts 8*. *Ananias* baptized *Saul* in a private house, *Acts 9*. Sainct *Paul* baptized the *Jaylour* in his house, *Acts 16*. If ye answer as others doe, that the necessity of the infancy of the Church, excused the want of the presence of a Congregation: we reply, that the same necessity is found in the cases whereof we speak: for as impossible it is for a dying infant, who about mid-night is at the last gaspe, to enjoy the presence of the congregation, as it was impossible for any of the afore mentioned, the *Eunuch*, *Saul*, or the *Jaylor*, to have had a Congregation present at their Baptism, yea, more impossible; and why should there not be the same effect, where there is the same reason?

61. The practise of the ancient Church, in this, is also clear for *Gregorie* us. This is manifest from the 76 Epistle of *S. Cyprian*, from the *Oranazianz*. tion of *Gregorie Nyssen*, against them who delayed their Baptism, *Orat. 40*. from *S. Basil*, in his 13 *Homilie*, which is an exhortation to Baptism,

Tom. 1.

Tom. 1. from *Gregorie Nazianzen*, in his 40. Oration, whose words we have cited upon the margine. Hence although two set times were appointed, for solemn Baptism, yet the case of necessity was ever excepted. This is clear by the foresaid Testimonies, as also by these following, *Siricivs Epist.* 1. cap. 2. *Tom. 1. Concil. Gelas. Epist.* 9. ad *Episcopos Lucanie*, *Tom. 2. Concil. Conc. Antisiodor. cap.* 18. *Tom. 2. Conc. Matiscon. 2. cap.* 3. *Tom. 2. Concil. Conc. Meldens. cap.* 48. *Conc. Triburiens. cap.* 12. *Concil. in Palatio Vernis cap.* 7. *Conc. Wormatiens. cap.* 1. *Tom. 3. Concil.* The learned *Causabon*, in his 16 exercitation, considering all this, sayeth, *Woe to them, that in the administration of this Sacrament, deny their duety to dying Infants, under pretence of I know not what Discipline.* To this same purpose the learned *Martin Bucer*, in the 15 Chapter of his censure of the *English Liturgie*, considering Baptism of sick Infants privatly, sayeth, *In this Constitution, all things are holily set down.* This same practise alio is allowed by *Doctor Whitaker*, in his Book against *Reynolds*, Pag. 48.

thus; *Baptismum* (suscipe quamdiu minime circum te pugnant is qui te baptismi aqua tingere parat, & qui pecuniarum tuarum heres futurus est. Ille videlicet studiose agens atq; contendens ut ea quæ ad vitæ exitum necessaria sunt, suppediet, hoc est, ut te saluari aqua tingat & dominicum corpus imperiat, hic contra ut testamento heres scribatur.

Εὐς ἡ μάχη βαπτισῆς καὶ χρηματισῆς, τῷ μὲν ὅπως ἰσχυροῦς ὁ λόγος τοῦ ὁπῶς γραπτὴ κληρονομία, ἀμφοτέρω, μὴ συγχωροῦν-
τῷ.
Upō these wordes, *Nicetas* his Interpreter, speaketh,

62. The Congregation, say ye, whereof the child is to be a member, hath interest in this, and therefore ought to be present, no lesse then at excommunication, whereby a rotten member is cut off. In this case of necessity, there is no prejudice either to the child, or to the congregation, thōrow the want of the congregations presence: for there is no neglect, nor contempt of the congregation in this case, or of any of the members thereof: and the child by Baptism, though privatly administred, is ingrafted into CHRIST, and so being joined to the head of the Church, becommeth also united unto the Church, which is his body. If excommunication require the presence of the whole congregation, because the power of binding and loosing, is delivered by CHRIST to every particular Church, or congregation, collectively taken as it is affirmed in the Dispute against the *English Popish*

Popish Cēremōnies, *Part. 3. Cap. 8. Pag. 182.* then it is not alike with Baptism, the power whereof is committed to the Pastors of the Church, *Matth. 28.* But although that ground be not true, as we think it is not, yet excommunication is done in presence of the People. For this censure may not be inflicted, but onely for publick offences; and therefore must be publick, as the offence is, *That others also may fear, 1 Tim. 5. 20.* and have no company with the *delinquent, that he may be ashamed, 2. Thess. 3. 14.* and so your similitude holdeth not.

63. As for the administ'ring of the Sacrament of the LORDS Supper, we say it is most profitable, for comforting of the Soules of men, fighting with the terrours of death; and that the case may fall out, wherein they most ardently desire it, and consequently, that Pastors who are the Stewards of GODS House, ought not to deny to his Children, so hungry and thirsting in this conflict, that heavenly refreshment: which we are not ashamed, with the ancient Fathers, to call, *ἐπίδοιον*, or *Viaticum*, though ye seem to condemne this. It is manifest by the writings of the ancient Fathers: *Justine Martyr*, in his 2. *Apology*: *Eusebius*, in the 6 Booke of his *Story*, 36. Chapter, and others, that the Sacrament was administred to sick persons privatly.

*Consilium
Nicenum,
Can. 13.*

Καθολικῶν
καὶ ὡς
καὶ τοῦ
ἐν
ἐξοδίου
αὐτῶν
μεταχέειν
ἐν
ἐπίσκο-
πο, μετὰ
ἐκκλησίας
μεταδίδω-
ν τῆς προπο-
σίτας.

The famous *OEcumenick Counsell of Nice*, in the 13 *Canon*, and second part thereof, appointeth the same, or rather confirmeth the ancient Lawes thereanent. The like we may see in the 76 *Canon*, of the fourth Counsell of *Carthage*. See *Balsamon* also, upon the 20. *Canon* of the Counsell of *Carthage*, where speaking of dying persons, he sayeth, *That the LORDS Supper should be carefully administred unto them; and Baptism, if they be not baptized.* Hence Bishop *Jewel* in his *Dispute against Hardings*, *Pag. 32.* sayeth, *That certain godly persons, both men and women, in time of persecution, or of sickness, or of other necessitie, received the Sacrament in their houses, it is not denied.* The ancient Fathers also call this Sacrament *viaticum*, or a provision for our journey. So the Fathers, in the fourth counsell of *Carthage*, speak, *Canon 78.* So *Gaudentius* in his second Treatise on *Exodus*. So in *S. Basill* his *Liturgie*, we find this Prayer, that the participation of these sacred things, may be the *viaticum* of eternall life. So *Concil. Vas. 1. Can. 2.* So *Paulinus in vita Ambrosii*. Whence *Causabon*, in his answer to the Epistle of Cardinal *Perron*,

Pag. 49. sayeth, *The Church of England not onely distributeth, the Balsamen mysticall bread to the faithfull in the publick Congregation, but also his wordes administrateth to dying persons this viaticum, as the Fathers of the are, 'Οὐτε Counsell of Nice, and all Antiquitie, call it.*

ἰεροῦσι διὰ τὸ τῶν ἁγίων μυστηρίων μεταλήψεις, καὶ διὰ τὴν αἰὲν βαπτισμάτων, ἐν αἰσιν ἡ βαπτισμοί,

64. Learned Calvin was of this mind: *Many and weightie reasons, sayeth he, Epist. 361. move me to think, that the Communion should not be denyed to sick persons. Zeppernus, in his first Book of Ecclesiasticall policy, and 12. Chapter, hath these words of this matter, One thing remaineth yet to be resolved, to wit, concerning the cōmunion of sick persons. Albeit some think otherwise, yet it seemeth, that the holy Supper may not, nor ought not, to be denyed to them that seek it. For if it was appointed for the confirming of our faith, and increase of our Communion with Christ; if we ought by the use of it to testifie our faith & studie of repentance; why should they be deprived of so great a good, who fight with long diseases, or are in danger of their life? When doeth Satan labour more stronglie to shake and brangle our faith, then when we are exercised with bodily diseases? When do our consciences tremble more, and stand in need, of the most ample corroboration of faith, then when we find that death is knocking at the doore, and that we are called to compear before the Tribunal of GOD? Hieronymus Zanchius, is of the same mind. Thus he writeth in an Epistle of his to John Crato, Physician to the Emperour, I have nothing to say of the question proponed by you, but that I subscribe to your judgement, providing this be done when necessitie requireth, and it be administrd to them, who through sicknesse, cannot come forth with others in publick. For since CHRIST denyeth this to none of his Disciples, how can we refuse it to sick persons, who desire it before they depart hence, and that not out of any superstition, but that their minds may be the more comforted, and raised up? Martin Bucer, in the 22. Chapter of his fore-mentioned censure, considering that part of the Liturgie, wherein the administrating of the Communion to sick persons is set down, sayeth, Things here commanded, are agreeable enough to holie Scripture: for it availeth not a little, to the comforting of troubled Soules,*

to receive the Communion of the LORD. Yea, he hath written a particular and most devote Treatise, directing Pastors how to administer the Communion to sick persons: and yet we trust, ye will not call him a Papist, since he was so hatefull to Papists, that after he was dead, they raised up his bones and burnt them. *Peter Martyr*, writing upon the 10. Chapter of the 1. Epistle to the *Corinth.* speaking of the LORDS Supper, hath these words, *They say it must be given to sick persons: I confesse sayeth he, but the mystery may be celebrated before the sick persons.* It is to be remarked also, that often times it falleth out, that some persons are affixed to their beds by sickness, for the space of five or six, yea, ten yeares, or more: And how can we deny the comfort of this holy Sacrament to those all that space, especially when they earnestly long for it?

65. This doctrine and practise of ours, tendeth not to the contempt of the Sacraments, (as ye would bear upon it) it is plaine contrary: for by this practise, we show, how much we reverence the Commandement of GOD, and how highly we esteem of his ordinances, which we so earnestly seek after; whereas on the other parr, the practise of others, leadeth people to the contempt of the Sacraments, because they are moved thereby, to thinke, that there is no such necessity and efficacy in them, as Scripture, and the consent of Christians, hath ascribed thereunto. As for other abuses, rehearsed by you, as fruites of private Baptism, since you bring no prooffe for what ye say in this, we oppone our just denyall, to your bare and unjust assertion.

66. Lastly, ye advertise the Reader, that ye think not the materiall Churches, but the ordinary meetings, necessary to the lawfull administration of the Sacraments, lest any should conceive that ye entertaine a superstitious conceit of places. We think, ye might have spared this advertisement: for we find, that they who oppugne our doctrine and practise in this point, are so far from being in danger of

Altare Da the extremity mentioned by you, that on the contrary they teach, *mascen. p.* that the Church is a place no more holy, then any other, and that it *341. disp.* may be indifferently used to sacred or civil uses: which in our judgement is not agreeable, either to holy Scripture, or to sound Antiquity. *English* See *Eusebius* in his ecclesiastick History, *Lib. 10. cap. 3.* *Chrysost.* *bonsil.*

homil. 36. on the first Epistle to the Corinth. S. Augustine, in his *Popish* C^o. first Book of the city of GOD, cap. 1. *Codex Theodasianus*, Lib. 9. *remonies*, Titul. 45. *de his qui ad Ecclesias confugerunt. Conc. Gangrens. Can. 21. Part. 3.*
Self. 2. Re-examination of the Articles of *Pearth*. pag. 143. Cap. 1.

The V. Duple.

THe indifferent Reader may perceive, by our former *Duple*, that your *Answer* to our first exception, taken from the obedience, due to Authority, and from our judgement, concerning the administration of Baptism, and the LORDS Supper, to dying persons in private places, hath not given satisfaction.

2. We asked of you, in our first *Demand*, how we can subscribe the negative Confession, as it is propounded by you, without contradicting the positive Confession, approved by Parliament, holden *Anno* 1567, since the positive Confession, chap. 21. declareth, that Rites are changeable, according to the exigency of time, and consequently that no perpetuall Law, may or ought to be made of them, and the negative Confession maketh a perpetuall Law, concerning the externall Rites of the Church; at least according to your judgement, who urge the subscribing of this *Covenant* and Confession upon us? we urged farther in our *Reply*, that the late *Covenant* bindeth us to the old *Covenant* made *Anno* 1581; for by your late *Covenant*, ye professe your selves bound to keep the foresaid nationall Oath (as ye call it) inviolable: and that old *Covenant*, or Oath, bindeth us to the discipline which was then; and that discipline comprehendeth all the externall Rites of it; (as ye have in all your writings professed, especially in that late Book entituled, *The dispute against the English Popish Ceremonies*: whence in your Sermons, and printed Books, since the Assembly of *Pearth*, ye have been still accusing us of Perjury.) So from the first, to the last, the late *Covenant* bindeth us to the policy which was then; and consequently, maketh a perpetuall Law, concerning the Rites of the Church, as if they were unchangeable.

3. Your *Answer* to this Argument, is not sufficient, nor to the purpose.

purpose. 1. Ye put off, without any Answer, that which we alleadge out of a Dispute, against the *English* Popish Ceremonies; and, in stead of answering, wish, that what we have thence, or from any other Treatise of that kind, were kept to another time. Pardon us, that we wish greater ingenuity, and a more direct Answer. Consider the words of that Treatise before cited, *Part. 4. Cap. 8. Sect. 8.* *No man amongst us can certainly know, that the Discipline meant and spoken of in the Oath, by those that swear it, comprehendeth not under it those points of Discipline, for which we now contend, and which this Church had in use at the swearing of the Oath. Shall we, then, put the breach of the Oath in a fair hazard? GOD forbid.* The same we find to be the judgement of others also, who have opposed the Articles of *Pearth*, and Episcopall Government. Since, therefore, we desire to be resolved, concerning the right meaning of the negative Confession, lest by it we contradict the positive Confession, approved in Parliament: Had we not reason to propound this difficulty to you, who require our subscription, and came hither, to resolve our Scruples? If ye condemn the judgement of these your Brethren, who were Authors of these Treatises, why doe ye not openly profess, that ye, and the rest of the Authors of the late *Covenant*, disallow it? If ye doe approve it, as we have great reason to think ye doe, since ye have still opposed the Articles of *Pearth*, and Episcopacy, and doe expressly referre us to those Treatises in your ninth *Answer*: How doe ye not see, that, with a good conscience, ye can not require us, to swear, and subscribe, that which ye know to be contrary to our minde? Remember, we pray you, the words of the former Treatise, in the place before cited, put the case, it were doubtfull and questionable, what is meant by the word Discipline in the Oath; yet *partutior*, the safer way were to be chosen; which is affirmed there to be this: that the points practised by us, are abjured in the negative Confession.

4. Secondly: whereas ye say, That none of you would refuse to swear the short Confession, because we have expounded some Articles of it contrary to your minde: we reply, that this answer satisfieth not: for you swearing the negative Confession, notwithstanding of the contrary Interpretation of them who differ in judgement from

from you, sheweth not, how the apparent contradiction betwixt it, and the positive Confession, objected by us, is reconciled by you the propounders and urgers of it. Moreover, if we did urge you to subscribe the negative Confession, when in the mean time we were perswaded, that our interpretation of the Articles thereof, were contrary to your judgement; we were bound to labour to informe your judgement, before we did exact your Oath: and, consequently, by the law of Charity and Equity, ye are obliedged, not to require our Oath, till first ye doe that, which is sufficient, to make our judgement conforme to yours: which as yet ye have not done.

5. Thirdly: ye say, your desire is, that both of us keep our meaning of the negative Confession, according to our diverse measures of light, and only promise forbearance: which, ye say, we may doe, because that we think the points controverted, to be indifferent: we answered, that ye still flee the point in question: for it is another thing for us, to keep our meanings, and another thing for us, to swear a *Covenant*, when we are not perswaded of the truth thereof. Ye might, and may still enjoy your meaning for us: but how we can keep our meaning, and subscribe your *Covenant*, we see not; since we think the one repugnant to the other. Neither is it forbearance only that is required, as we have shown before; nor yet can we swear forbearance, the Law standing still in vigour, and Authority requiring obedience. Lastly: we think not all the points contraverted, to be indifferent, as was before declared.

6. Thus it may appear, how ye have dealt with our *Sorites*, as ye call it. The like dealing we find anent our *Dilemma*; the hornes whereof, (as ye speak) ye labour to turn against our selves, by asking. To which of the members of the distinction, we referre *Pearth* Articles and Episcopacy? If say ye, *they were abjured in the negative Confession, we are perjured for the practising of them: and if left indifferent, by that Confession, we may, notwithstanding of that Confession, forbear the practise of them.* First, Your *Question* is not pertinent: For the distinction is not ours, but yours. And to what purpose is it to you, to know, to what member of your distinction, we referre the Articles of *Pearth*, and Episcopacy? Secondly: There is no strength in either of the Hornes of your *Dilemma*: For, by turn-
M m ing it

ing it wrong, you have made it your own. The one horne is, That if the Articles of *Pearth*, and Episcopacy, be left indifferent, by the short Confession, we may forbear the practise of them. First, This meeteth not the horne of our *Dilemma*, which was, if we be not tyed, by the negative Confession, to the omission of these things; then why have ye, in all your writings against us, exprobrated to us, Perjury, for violating of the Oath contained in that Confession? To this no word by you is answered here. Secondly: Suppose these things were left indifferent by the negative Confession; yet may we not forbear the practise of them: because, since that Confession, Lawes have passed on them; which remaining in vigour, require our Obedience as we said before.

7. The other horne of your *Dilemma*, is, that if these points were abjured for ever, before *Pearth* Assembly, then wee, who practise them, are perjured. To which we answer, That it followeth not: for we never did swear to that negative Confession. And therefore, though these points were abjured therein, yet are we free from all guiltinesse of Perjury. And in the mean time, ye have not resolved, how he who is perswaded, of the lawfulnessse of those points can swear the negative Confession, if by it the Swearer be tyed, to the abjuring of those points, which was the other part of our *Dilemma*. Thus if ye will consider rightly, ye may perceive, that, our *Dilemma* standeth unmoved, with the hornes of it still towards you. Ye farther insinuate, that our Reasons, are not solide and grave, but velitations of such a sort as ye looked not for. Let the judicious Reader, pronounce his sentence of this; only we wish, that ye had chosen rather to satisfie, then to contemn our reasons. That which ye here againe adde, concerning the change of Commissioners, is answered in our fourth *Duply*.

8. To give light to your former discourse, ye subjoine a distinction of discipline, into three members: First, ye say, it is taken for the rule of Government of the Church, and censure of manners, by office bearers appointed by CHRIST: and thus, ye say, it is unchangeable. Secondly, for constitutions of countells, and Acts of Parliament, about matters of Religion: And thus, ye say, it is alterable, or constant, according to the nature of particular objects. Thirdly: for the ordering of circumstances, to be observed in all actions, divyne, and humane,

humane : and so ye say it is variable. First, by these distinctions, the matter seemeth rather to be obscured, then cleared. For ye doe not expresse, in which of these senses the discipline mentioned in the negative Confession, is to be taken, which was the point required of you.

9. Secondly : ye seem by this distinction, to intangle your selves yet more. For, first, if ye take the name of discipline, in any one, or any two of these senses, what say ye to these following words of your dispute against the English Popish ceremonies, Parte 4. cap. 8. Sect. 8. *The Bishop doeth but needlessly question, what is meant by the discipline whereof the Oath speaketh. For howsoever in Ecclesiasticall use, it signifieth often times, that Policie, which standeth in the censuring of manners; yet in the Oath it must be taken in the largest sense; namely, for the whole Policy of the Church. For, 1. The whole Policy of this Church, did, at that time, goe under the name of discipline: and those two Books wherein this Policy is contained, were called the Books of discipline. And without all doubt, they who swore the Oath, meant by discipline, that whole Policy of the Church which is contained in those Books.*

10. Secondly, when that little Confession was framed, the government of the Church was only by Presbyters, and not by Bishops: and, therefore, if ye think, that the name of discipline, in that Confession, comprehendeth under it the first part of your distinction, (which, as we conceive, ye will not deny) ye may easily perceive, that we are urged by you, to swear, and subscribe against our Consciences; since we think the rule of the government of the Church, which then was to be changeable; and, that the Government was lawfully changed, by following Assemblies, and Parliaments, from Presbyters, to Bishops.

11. Thirdly : If these Constitutions of Counsells, concerning objects alterable, mentioned in the second member of your distinction, be one, & the same, with ordering of variable circumstances, mentioned in the third member; why have ye distinguished the one from the other? But, if they be different, then ye grant, that Ecclesiastick constitutions, may be made concerning some alterable matters of Religion, which are not bare circumstances; which is repugnant to your ordinary doctrine; whereby ye maintain, that nothing changeable, is left to the deter-

See the
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Popish Ceremonies, mination of the Church, in matters of Religion; but onely circumstances of Actions. We can not see, how ye can maintain this doctrine, and yet oppose the determinations of the Church, concerning Ceremonies, which are indifferent.

12. We had reason to inquire your judgement, concerning Rites or Ceremonies, which are not of divine Institution, whether they be lawfull, or not, though ye still shun the declaring of it. Since by your *Covenant*, ye intend a reformation of Religion, and a recovering of the Liberty and Purity of the Gospell, as ye speak; if ye in your judgement, condemne such Ceremonies, (as ye insinuate) we can not expect, but that, if ye obtain your desires, all such Rites shall be expelled and condemned, especially since by this your late *Covenant*, ye tye your selves to that old *Covenant*, wherein ye disclaim and

The late detest all Rites brought into the Church, without the word of GOD. *Confession* Now, we can not concurre with you, for promoting this end, because of *Helvetia*, cap. 27. such a judgement, is plain contrary to ours, yea, contrary to the universall judgement and practise, of the Ancient Kirke, repugnant *Confession* also to the judgement of the Protestant Churches, and most famous of *Bohem*. Divines therein, as may appear by the quotations on the margine. cap. 15. But if ye be of the same mind with us, and think, that there are some *English* Rites of that kind lawfull, why doe you hide your minde from us, and *Confession*, others, since the acknowledgement and manifesting of this Trueth, art. 15. *Cō* would be no small advancement to your cause, by removing this *fession* of great offence?

Ausburg.

art. 15. art. 7. *Confession* of *Wirtemberg*. art 35. *Confession* of *Sweveland*, cap. 14. Calvin. *Institut. lib. 4. cap. 10. §. 30. Oecolampadius Epist. Lib. 4. pag. 818. Zepperus Polit. Eccles. pag. 138. 142. 143. Zanchius, in quantum præceptum. Melancthon, in many places. &c.*

Of Matrimoniall Benediction, and God-fathers in Baptism.

13. As for solemn blessing of Marriage, we asked, what warrant ye had for it, by precept or practise, set down in GODS Word. In
your

your Answer ye insinuate, that it is a blessing of the people commanded in the Law, and more plainly we find this set down in the Dispute, against the *English Popish Ceremonies*, Part. 3. Cap. 2. Sect. 10. Yet plain it is from Scripture it self, that Matrimoniall Benediction, ought to be given by a Pastor, for GOD hath commanded his Ministers to blesse his People, (*Numb. 6.*) First, who ever before you, did ground the necessity of solemne blessing of Marriage upon these words, *Numb. 6. 23. Speak unto Aaron, and unto his sonnes, saying, on this wise ye shall blesse the children of Israel, saying unto them: the LORD blesse thee, and keep thee: &c.* Learned *Melanchton*, was not so well versed in Scriptures, as to see this. For he sayeth in his Epistles, *Pag. 328.* Ye see that the Rite of the Ancients is, that the Bridegroom and Bride, are joined before the Altar, in the sight of GOD, and with the incalling of GOD. Which custome undoubtedly hath been ordained by the first Fathers, that we may consider that this conjunction was appointed by GOD, and is assisted by Him.

14. Secondly: By this commandment of GOD, to blesse the people, *Numb. 6.* either there is a necessity laid upon the Church, to blesse Marriages solemly, or not. If ye say, there is not a necessity, then there is no Commandment of GOD there-anent, for it is necessary to obey GODS Commandment. If ye say, there is a necessity, what say ye then to your friend *Didoclave*, who in his Altar of *Damascus*, *pag. 866*, affirmeth, that neither the presence of the Congregation, nor blessing of the Minister, is necessary to this action? And if ye dissent herein from him, ye are holden to prove your opinion, by a necessary consequence from holy Scripture, which we are perswaded ye are not able to doe.

15. Thirdly: the commandment, to blesse the people, is no lesse, if not more generall, then that, *1. Cor. 14. 40. Let all thinges be done decently, and in order:* on the which words, both ancient and recent Divynes, doe ground the lawfulnessse of the Ceremonies which we allow.

16. Fourthly: Since that commandment, of blessing the people, is generall, what reason have ye, for not including other civill important Contracts, especially that are performed with a Vow, or

promissorie Oath? A vow made to GOD, is a *Covenant* with GOD, as well as the Matrimoniall Oath. All Vows and Oaths, are A&S of religious Worship, although they be joined to civill Contracts: and, therefore, if because of the *Covenant* with GOD, ye blesse Marriage solemnly, ye ought to doe the same, to other civill Contracts, wherein there is the like *Covenant*, by vertue of an Oath or Vow.

17. Fifthly: Whereas ye say, that though Marriage were a paction, meerly Civill, yet because it is so important, ye would not withhold Ecclesiastick Benediction from it, notwithstanding of the abuse of Poperie: we would understand, how this agreeth with the current Doctrine of those that are of your minde: for we read in the Abridgement of *Lincolne*, pag. 17. *that we should cast away even such things, as had a good originall, (if they be not still necessary, and commanded of GOD) when once they are known to be defiled with Idolatry, or abused by it. So in the dispute against the English Popish ceremonies, Parte 3. cap. 2. Sect. 2. it is affirmed, that Rites, ancient, lawfull, and agreeable to GODS Word, should, notwithstanding, necessarily be abolished, because of their superstition, and wicked abuse. Ye adde, that ye will not use Marriage superstitiously, according to the prescript of the Service Book. Ye did not find the Service Book, neither in our Demands, nor in our Replies; yet we know not, how ye so often reach unto it.*

18. Lastly: of the stipulation of God-fathers in Baptism, instanced by us, in our fifth Demand, ye have spoken nothing particularly, either in your first or second *Answeres*. We have no precept, or example of it in holy Scripture: yea, some of our learned Divynes affirme, that it was instituted by Pope *Higynus*: and ye will not deny, that it hath been much abused in Popery. How commeth it to passe, then, that this Ceremony is allowed, and used by some of you? we say, some; for we are informed, that some of your minde, doe not use it at all. See *D. Morton*, in his defence of the three ceremonies, pag. 24.

THE VI. DUPLY.

IN your first *Answer* to our sixth Demand, ye answered nothing to
that

See *Peter Mart.* on the 6. chap of the *Epistle* to the *Rom.* & *Gerardus*, in *Loc Theolog.* Tom. 4.

that, which we affirmed concerning the judgement of Divynes, ancient and moderne, who either have absolutely allowed these Rites, which were concluded in *Pearth* Assembly, or else have thought them tolerable, & such as ought not to make a stirre in the Church: neither did ye touch that, which we objected, cōcerning the venerable custom, and practise of the ancient Church, and the most eminent lights of it, which ye condemn in your interpretation of the negative Confession, contained in the late *Covenant*. Wherefore, in our *Reply* to that *Answer* of yours, we did hold your silence, for a granting of the trueth of that which we said, concerning so many Divynes, ancient and modern, who stand for us. Now in your second *Answer* to that *Demand*, ye labour to bereave us of this advantage, and granting that Divynes, both ancient and modern, are against you, concerning the lawfulness of things controverted, (a thing to be noted by the Reader, and which should make you more sparing in your speeches of us who favour *Pearth* Articles, then ye are) ye say, first, that Divines, ancient, and modern, are against us also: and that both these propositions may be true, in respect they are both indefinite in a matter cōtingent. But our proposition concerning the judgement of Divines who stand for us, was more then indefinite. For albeit we said not, that all are for us; yet we said, that many, yea, so many; meaning, that a great many are for us, and against you, in matters of lawfulness, and unlawfulness, and, consequently, in matters of faith. This expression of the number, ye were glad to passe by: because ye can not say the like of these, who favour your judgement, concerning the unlawfulness of those things. For, scarce know we any modern Divines, without his Majesties Dominions, that peremptorly condemn these Rites, as unlawful, which were concluded in *Pearth* Assembly: and of Ancients, we mean the Fathers of the Ancient Church, wee know none at all, who are of your minde. How is it, then, that for these your new positions, ye make such stirre, and doe take such dangerous courses in hand.

Secondly: Ye say, that almost all Divines allow of such a forbearance, of things indifferent, as ye require of us. But ye will not be able to make this good: For, who of our Divines, have any-where allowed, in subjects such a forbearance of things indifferent, and law-
full,

full, as is conjoined with a totall and sworn disobedience to standing Lawes, against the Prohibition of their Superiours.

Thirdly: That which ye say, concerning Innovations already introduced; to wit, that nothing is required of us, concerning them, but a Forbearance of them for a time; and, that we may condescend to it, without either disobedience to Authority, or wronging of our Flock; it is already refuted, in the two former *Duplyes*.

The VII D U P L Y.

Our Reason proponed in the seventh *Demand*, is not sufficiently answered, neither the impediment removed, as we have formerly made manifest, especially in our fourth *Duply*. Whereas, for removing of our scruple, concerning your interpretation of the short Confession, ye tell us, that ye urge not upon us your meaning, but leave us to our own, till the matter be examined in an Assembly: We answer; we love not the swearing of an Oath, without clear interpretation thereof; and we approve not subscription of such a Covenant, with diverse, or doubtfull meanings: neither doe we think that a convenient mean, for solide Pacification. And as we are free, in professing our meaning, concerning the *Pearth* Articles, and Episcopacy; so we require of you the like plainnesse, or then the reason of your retynednesse.

2. The *Pearth* Articles ye doe unjustly call Novations, if by this name ye understand, things repugnant to our reformed Religion, or forbidden by our publick Lawes: for these Articles are not of this sort. Those of them which we call necessary, the Assembly of *Pearth* did not conclude as indifferent, (as ye alleadge) neither can any such thing be inferred from the words of the Acts of that Assembly. Therefore, we have no reason to change this opinion, as ye would have us to doe. We hold all the five points, to be lawfull, and laudable, and some of them more then indifferent, which also the words of the Synod it self doe imply: so that, without just reason, it hath pleased you to say, that things formerly indifferent, are become necessary; and what was but lawfull before, and had much adoe to gain that

that Reputation, is now become laudable. Thus again, we do plainly declare unto you, that the cause of our unwillingnesse to subscribe, or promise forbearance, is both the commandement of Authority, and also the necessity and excellency of some of the things commanded: besides that, we think them all lawfull, and laudable. What we would doe, at the commandement of Authority, in the forbearance of the practise of those things, for the peace of the Church, and Kingdom, shall be declared in our *Duply* to your thirteenth *Answer*, wherein ye urge this point again.

The VIII Duple.

V Hereas ye doe remit the Reader, to your former Answer, and our Reply; we also remit him thereto, and to our first Duple; hoping that he shall rest satisfied therewith.

2. We have, in those places, answered your Argument, concerning your swearing, the defence of the KING, and his Authority, with a specification, as ye call it; and have shown, that what hath not been looked to so narrowly, in this matter heretofore, is requisite now, for the reasons expressed in our eight *Reply*, and first *Duply*. Concerning the full expression, of the loyalty of your intentions, to maintain the KING's Person, and honour; whether, or not, ye have given just satisfaction, to those who are nearest to the KING's Majesty, (as ye say) we referre you, and the Readers, to that, which ye, and they, will find near the end of our first *Duply*. We wonder greatly, ye should affirme, that we, by craving resolution, doe wrong the KING, and our selves; or that ye, by giving of it, should wrong them who are nearest his Majestie, and also the *Covenant*, and the subscribers thereof. For our requiring of resolution, in this matter of so great importance, is a pregnant Argument of our loyalty towards our dread Sovereigne, and of our care, to have alwise our own consciences void of offence, towards GOD, and towards Men. And your giving of satisfaction unto us, would have served for farther clearing of your *Covenant*, and the subscriptions thereof. Your pretence, that

by giving us satisfaction, ye should wrong them who are nearest his Majesty, is grounded upon a wrong supposition, as if they had already received satisfaction by your Declaration.

3. GOD is witnesse, we doe not wittingly and willingly multiply doubts, for hindring a good worke, or to oppose against a shining light, (as ye would have the Reader to thinke of us) but in all humility, and uprightness of heart, doe declare our minde, and doe intimate our unaffected scruples. And we thinke it very pertinent, at this time, to crave resolution of them, and to desire your answer, concerning this maine duety, which is not fully exprest in your *Covenant*; whereas a more full expression of it, had been very needfull, at this time.

4. Lastly: Whereas ye complaine, that we took not sufficient notice of you, while ye were amongst us; ye may easily consider, that our publick charges, and imployments, together with the shortnesse of the time of your abode here, doe sufficiently vindicate us, from any imputation of neglect in that kinde: and our doores were not closed, if it had pleased you, in Brotherly kindenesse, to have visited us: which we ought rather to have expected of you, seeing ye came undesired, to the place of our Stations, to deal with us, and also to deal with our people, against our will, before we had received satisfaction,

The IX. DUP L Y.

AS ye doe referre the Reader, to your former *Answers*; so doe we referre him to our former *Replies*, and *Duplies*.

2. The meaning of the Act of the Assembly of *Pearth*, citing the wordes of the *Psalm*. 95. is not (as ye doe interpret it) any perverting of the Text, neither tendeth it to inferr thereupon, absolute necessity of kneeling, in all worshipping of GOD, or in this part of his Worship, in the celebration of the holy Communion: but only to inferr the lawfullnesse, and commendable decency of kneeling, in drvyne worship; and that it is such a gesture, as our lawfull superiours may enjoin to be used, in GODS worship; and that religious adoration, and kneeling, is to be done to GOD only, although they sin not, who use another gesture, where this is not required by Authority, but
another

another appointed, or permitted.

3. We doe not kneel before the Sacramentall Elements, making them the object of our Adoration, either mediate, or immediate : neither doeth the Act of *Pearth* Assembly import any such thing. But all our Adoration, both outward, and inward, is immediately directed to GOD only, with Prayer, and thanksgiving, at the receiving of so great a benefite. Wherefore, your objecting of Idolatry, against us here, and in your other Treatises, is most unjust. We marvell also, how ye doe here refer us, to those Treatises, which in your twelfth *Answer*, ye seem to disclaime, finding fault, that any of us should lay hold on them, or build any thing upon them. As likewise ye here alledge, that the Assembly of *Pearth* made Kneeling necessary in all points of GODS Worship; and, consequently, in receiving the holy Eucharist: not remembering, that in your seventh *Answer*, ye said, the Assembly had concluded the five Articles as indifferent.

4. Concerning the *Service-Book*, (which now is not urged) we have already answered. Neither find we any reason, of your uncharitable construction of us, or of the disposition of the people, as if they were now become superstitious. Nor doeth this time give any just cause of such feares, as are sufficient to overthrow the reasons of that Act of *Pearth* Assembly.

5. We did not in malice, but in love, say, that such a defence as ye profess here, according to your Protestation, and such meetings and conventions doe require the KINGs consent, and Authority, to make them lawfull, according to our judgement: whereof some reasons we have exprest before in our second *Reply*, which as yet ye have not satisfied.

6. It seemeth, that ye are either not able, or not willing, to answer particularly and plainly, to our interrogatories proponed in our ninth *Reply*: and we would understand some reason, why ye doe so, in such a free and brotherly conference; seeing although ye doe otherwise interpret our meaning, yet truly we did not propone them to be snares to you, but to obtain satisfaction to our selves and others, for a peaceable end. As for your Questions, which ye throw against us, with plain profession to work us discontentment thereby, we shal here make an answer to them in meekness, and evident demonstration of

tion of our peaceable disposition.

Questions Answered.

7. **Y**Our first Question, concerning the *Service-Book*, and book of *Canons*, is nowise pertinently proponed to us. If we did urge upon you the said books of *Service* and *Canons*, as ye doe now the *Covenant* upon us, we should particularly and punctually, declare our mind concerning them.

8. To your second Question, we answer, that it is our duty to enquire carefully, what is incumbent upon us by the Law of GOD, and man, towards our Prince. We doe not move questions of state, but doe answer to your propositions, resulting upon matters of state, and we doe labour, as it well becommeth all good Subjects, to be well informed, before we put our hand to any thing, which concerneth our due obedience to our Prince. As for that which here again ye alleadge, of his Majesties Commissioner, and wise States-men, as having received satisfaction from you, we referre you, as before, to our Answer made thereto, in our first *Duply*.

9. To your third Question, we answer; "our assertion concerning the unlawfulness of Subjects their resisting the Authority, of free Monarchs, by force of Arms, even although they were enemies to the Truth, and persecuters of the professors thereof, can not in the judgement of any reasonable man, import that we have the least suspicion of our KING, that either he shall change his Religion, or shall fall upon his religious and loyall Subjects with force of Armes. We have often declared in these our Disputes, that we are fully perswaded of our KINGS Majesties constancy, in profession of the true Religion, and equitable disposition in ministration of Justice. And in re-stitution hereof, we rest satisfied with his Majesties Proclamation, against which ye have protested.

10. To your fourth Question, we answer, because that we doe esteem subscription to your *Covenant*, neither to be warrantable by GODS word, nor to be a convenient mean for pacification, we hold it our duty, both to with-hold our hands from it, and to dehort our people from it.

11. To your fift Question, we answere: 1. We hold it a wrong supposition which ye make, that the Prelates and their followers, are labouring to introduce Popery, and to make a faction. 2. We know our gracious KING, to be so just, and so wise, and so ripe in yeares and experience, that he will not suffer any of his Subjects, to abuse his Majesties name, in the execution of any injustice. 3. To make resistance by force of Arms, against the KINGs publick standing Lawes, and against his Majesties publick Proclamations, is not (in our judgement) a convenient or lawfull way, for defending of the Religion, of the Liberties, and Lawes of the Kingdom, and of the KINGs Authority; but on the contrary it bringeth scandall upon our profession. See our Reasons in our second *Duply*.

12. To your sixt Question, we answer, that in all free Monarchies, there is nothing left to subjects, in the case of persecution, by their own Sovereigne Princes, but patient suffering, with Prayers and Tears to GOD, or fleeing from their wrath, as we have at length proved in our second *Duply*. This doctrine did the people of *Alexandria*, learne of their holy Bishop *Athanasius*, as is evident by their own words, in their Protestation, subjoined to the Epistle of *Athanasius*, *ad vitam solitariam agentes*. If (say they) it be the commandement of the Emperour, that we be persecuted, we are all ready to suffer Martyrdom. *Ἐγὼ μὲν ἐν ὁρίσασιν (τῆς Αυγύβης) ἐστὶ διώκοντες ἡμᾶς, ἵστοῦμεν ὡς ἀνὴρ μαρτυρῆσαι. Tom. I. Oper. Athanas. Pag. 868. Edit. Paris. 1627.* As for the nature of the Government of this Kingdom of *Scotland*, read the Book of King JAMES the sixt of blessed memory, entituled, *The true Law of free Monarchies*, and the Preface of the first Book of *Regiam Majestatem*; where it is expressly said, of the KING of *Scotland*, that *He hath no Superiour, but the Creator of Heaven and Earth, Ruler of all things*. This our *Answer*, neither proceedeth from flattery, neither from any intention, to stirre up Princes against their loyall Subjects, nor from any aime at other worldly ends, (as ye doe uncharitably judge) but from our due fidelity to our KING, from our true love to our Countrey, and from our upright desire to the Glory of GOD, and the comfort of our own Souls, in the Day of our Accounts.

The X. Duple.

ALthough we take you to be of the number of those who penned the late *Covenant*, yet pardon us, to call your Glosses of it in question, so long as ye doe not satisfie our Arguments, which prove them to be contrary to the very words of your *Covenant*. We have shown, in our *Replies*, and now again in our fourth *Duple*, that the words of the *Covenant* import a perpetual adherence, to the whole externall Policy of the Church, as it was *Anno* 1581; and the removing of *Pearth* Articles, and Episcopacy, as of things contrary to the Liberty and Purity of the Gospell. Whence we still inferre, that these who have sworn the *Covenant*, are tyed by their Oath, to vote against *Pearth* Articles, and Episcopacy: and, consequently, can not, without prejudice, either dispute, or give out a decisive sentence concerning them, in the intended Assembly.

2. Ye say, ye will not judge so uncharitable of us, as to think us so corrupt, that, in our opinion, since the time designed by us, nothing hath entered into the Church, beside Episcopacy, and the Articles of *Pearth*, which can be prejudiciall to the liberty and purity of the Gospell. We are glad, that although ye judge uncharitably of us, yet ye judge not so uncharitably: and, although ye think us corrupt, yet ye think us not so corrupt, as not to be sensible of these things. We told you our minde before, in our fourth *Duple*, concerning these abuses, which ye think to have been occasioned by *Pearth* Articles: and now we tell you, that if *Pearth* Articles, and Episcopacy, for these their alleadged consequents, be altogether removed, the benefite which ye think our Church may receive, by removing of them, shall not, in any measure, equall her great losses.

The XI. Duple.

VVE complained in our *Demand*, of the uncharitableness of your Followers, who calumniat us, as if we were favourers of Popery. And to show how unjust this calumnie

lunny is, we declared, that we are ready, to swear, and subscribe, our nationall Confession of Faith, ratified and registrated in Parliament: to which Declaration, we have now added our Oath, which we did swear, when we received the degree of Doctorate in Theologie, and have solemnly again renewed it, *Pag. 81.82.* In your *Answer* to that *Demand*, ye slighted our complaint, and did not so much as once mention it; which made us in our *Reply*, to complain also of you, who have shown your selves so unwilling to give us that testimony of our sincerity in professing the Trueth, which all who know us, think to be due to us. We expected, that in your second *Answer* to that *Demand*, this fault should have been amended. But, contrary to our expectation, we perceive, not only that ye are insensible of the grievous injurie done to us, by the calumnious reportes of others; but also, that ye have busied your own wittes, to enquire, as ye say, in matters, to search, and to try our wayes, and to explicate what ye could against us, by the unfriendly testimony of some, who, perhaps, are displeased with us, as *Achab* was with *Micaiah*, for the freedome of our admonitions. *Charity*, ye know, *thinketh no evill*, 1. Cor. 13. 5. and *covereth a multitude of transgressions*, Prov. 10. 12. 1. Pet. 4. 8. But uncharitable inquisition, and prying into other mens doings, not only discovereth those infirmities, unto which GOD will have every one of us subject, for humbling of us; but also bringeth even upon good men, a multitude of undeserved Aspersions. Brethren, we intend not to give you a meeting in this; for our resolution is, *not to be overcome of evill, but to overcome evill with good*, Rom. 12. 21. And we are glad to suffer this for his cause, whose Trueth we maintaine, pitying in you this great defect of Christian and Brotherly compassion; and praying GOD, nor to lay it to your charge. Wherefore, we will not search and try your wayes, as ye have done ours: but we will reflect our thoughts upon our selves, and see whether or not we be guilty of these things, which ye here reprehend in us.

2. Ye say, first, That we have taken an ample testimony to our selves. But what, we pray you, have we testified of our selves; but this onely, that in sincere and zealous profession of the Trueth, we are not inferiour to others; and, according to our measure, have striven to be faithfull in all the duties of our Calling? Ye have, indeed,

put

put more into our Apology, and say, that we have praised our selves, from our frequency of Prayer, extraordinary Humiliations, and holynesse of Life, and Conversation, &c. For, as ye are loath to speak any good of us; so ye would have the Reader believe, that we speak too much good of our selves. But in this, as ye wrong us, so ye make the Reader to see, how negligently ye have read and considered our words. For, whereas in the second part of our *Reply*, we told you, that we have other meanes, and more effectually, then your *Covenant*, to use, for holding out of Popery; mentioning in particular, extraordinary Humiliation, frequency of Prayer, amendement of life, diligence in Preaching, and searching the Scriptures, &c. Ye imagine, that we doe arrogate to our selves, some singularity, in using these means; not considering, that it is one thing to say, that we may and ought to use these means, and another thing, to say, that we are singular, and eminent, above others, in the diligent use of them.

3. Next : Whereas ye say, that ye were desirous, rather to hear that testimony, at the mouths of others, (as if ye had never heard our Pains and Labours, for the Trueth, commended by any) who knoweth not, but in this case, in the which we stand for the present, it is lawfull, and most expedient to men, to vindicate themselves, and their fidelity in their Callings, from the contempt and calumnies of others. We have in the Scriptures, notable examples of GODS dearest Saints, who in such cases, yea, in other cases also, without any derogation, to their singular humility, did fall out into high expressions, of their own vertuous and pious carriage. Who ever spake so humbly of himself as *Paul*, who calleth himself *lesse then the least of all Saints*, *Ephes. 3. 8.* & yet elsewhere he sayeth, *that he was not a white behind the very chiefeſt Apostles*; and, *that he laboured more abundantly then they all*, *1. Cor. 15. 10. 2. Cor. 11. 5.*

4. The defects, which by your strict and curious Inquisition, ye think ye have found in us, may be reduced into two points : One is, that we are too sparing in our paines, in Preaching; and, that we often fill our places with Novices. The other is, that the small pains which we have taken, are not fruitfull. And, to prove this, ye say, that Popery hath no lesse increased in our City, under our Ministerie, then any time before since the Reformation. As for the first of these,

to omit

to omit that which modesty will not permit us to speak, either of our own paines in teaching, or of yours, it is very well known, that in the case of sickness, and extraordinary imployments in our callings, which but seldom doe fall forth to us, it is both lawfull, and commendable to see, that our places may be filled, either with some actuall Minister, or, failing of that, with able students of Divinity, approved by publick Authority, whereof your selves can not be ignorant, in respect of your frequent Peregrinations, from your Stations.

5. As for the next point: Although it were true, yet *the Parable of the seed sown in diverse sorts of ground*, and the dolorous complaints, which these most painfull and thundering Preachers, *Eliab*, 1. *King.* 19. 10. *Isaiah*, 53. 1. *Paul Gal.* 1. 6. and 3. 1. yea, of CHRIST himself, *Matth.* 23. 37. and *Luke* 19. 41. 42. made of the hard successe of their laboures, may learne you to be more benigne in your censures of us, then ye are. In the mean time, it is known to his Majesty, to the Lords of secret Counsell, and to all the Countrey here; as also it is evident, by many publick extant Acts of the said secret Counsell, and of our Diocœsian Assemblies, that we have been as diligently exercised, in opposing of Popery, as any Ministers in this Kingdom. Neither hath our successe herein been so badde, as ye have given it out: for since our entry to the Ministry here scarce hath any man been diverted from the trueth, to Popery; some Papists have been converted, to the profession of the Trueth, and others who were incorrigible, have been forced to depart from this Countrey. Yea, we think, that our successe, in dealing with the Papists, had been undoubtedly greater, if they had not been hardened in their Errour, by your strange and scandalous Doctrins, repugnant to Scripture, and sound Antiquity.

6. That which ye say in the second part of your *Answer*, concerning the powerfull effects of your *Covenant*, meeeth not with that which we did object, concerning the unlawfulness of it. For, that which is not in it self lawfull, can never be truly profitable to any. And *Solomon* hath told us, that *their is no wisdom, nor understanding, against the LORD*, *Prov.* 21. 30.

7. As for the last part of your *Answer*, we have so often told you that your fear of the inbringing of the *Service-Book*, and *Canons*, is

causelesse : and ye have so oft denied this, that it were folly to wearie the Reader any more with this matter. In the mean time, we tell you, that if your *Covenant* be unlawfull in it self, (as we still think it to be) your fear, although it were justly conceived, will never free your Souls of the guiltinesse of it.

The XII. Duple.

TO justifie or excuse your omission, of publick disallowing and condemning the publick disorders, and miscarriages of some who have subscribed the *Covenant*; especially the offering of violence to Prelats, and Ministers, in time of divine Service, and in the House GOD, whereof we spake in our twelfth *Demand*, and *Reply*: ye answer, first, that ye acknowledge not the *Service-Book*, for the LORDS Service. Ye might say the same of any Service Book, (If ye allow the Reasons lately set forth in Print against the *Service-Book*) for there a Prescript form of Prayer, is condemned, which directly crosseth the practise of the universall Church of CHRIST, Ancient, and Recent.

Altar. Da. 2. Ye alleadge, that ye acknowledge not the usurped Authority
masc. pag. of Prelats, for lawfull Authority. For ought we can perceive, by the
120. Disp. Doctrins of those with whome ye joine, ye acknowledge no lawfull
against the Authority at all in Prelats, above your selves, and other Ministers:
English and ye seem so to insinuate so much here, by blaming us, for calling
Popish Ce- them, Reverend and holy Fathers. We are perswaded of the law-
remanies, fulnesse of their Office, and therefore are not ashamed, with Scrip-
part, 3. cap ture, and Godly Antiquity, to call such as are advanced to this sacred
& digress. Dignity, Fathers, and Reverend Fathers. Neither should personall
faults, alleadged by you, hinder our observance, till what is alleadged
Favourabi- be clearly proven. For, so long as things are doubtfull, we should
liores rei interpret to the better part, *Luke 6, 37.* And it is a rule of Law, that in
poti⁹ quā a doubtfull case, the state of a Possessor, is best; and, consequently, of
actores ha- him that hither-to hath been in a possession of a good name: as also,
centur. ff. that in things doubtfull, we should rather favour the person accused,
Lib. 50. then him that accuseth.
Reg. 125.

3. If ye be of this same judgement, with us, concerning the lawfulness of their Office, why doe ye not reverence them, as well as we? But if their very Office seem to you unlawfull, we esteem your judgement contrary to holy Scripture, to all sound Antiquity, and to the best learned amongst reformed Divines. Hear what *Melanchton* sayeth, *I would to GOD, I would to GOD, it lay in me, not to confirm the Dominion, but to restore the Government of Bishops: for I see what manner of Policy we shall have; the Ecclesiasticall Policie being dissolved: I doe see, that hereafter will grow up, a greater tyrannie in the Church, then ever was before.* And again, in another Epistle to *Camerarius*, he sayeth, *You will not beleieve how much I am hated, by those of Noricum, and by others, for the restoring of Jurisdiction to Bishops. So our Companions fight for their own Kingdom, and not for the Kingdom of CHRIST.* So in other places. See *Bacer, de Regno CHRISTI*, Pag. 67.

Melan. in an Epistle to Camer. in Concil. Theolog.

Melan. in an Epistle to Camer. in Concil.

Theol. pag 90. Quo jure enim licebit no-

bis dissolvere ecclesiasticam? Si Episcopi nobis concedant illa, quae a-quum esse eos concedere? Et ut liceat, certe non expedit. Semper ita sensit ipse Lutherus, quem nulla de causa, quidem ut video, amant, nisi quia beneficio ejus sentiunt se, Episcopos excussisse & adeptos libertatem minime utilem ad posteritatem. So in an Epist. ad Episc. *Augusten.* Deinde velim hoc tibi persuadeas de me deque multis aliis nos optare ut pace constituta Episcoporum potestas, sit incolumis. Et hanc plurimum prodesse Ecclesiis judicamus.

4. Thirdly, Ye alleadge the zeal of the People; by reason whereof ye say, that it was nothing strange, that in such a case, they were stirred up to oppose. Suppose they had opposed, yet, that they should have so opposed, as to have offered violence to sacred Persons, Prelats or Ministers, who are spirituall Fathers, seemeth to us very strange, for all that hitherto ye have said. There is no zeal, without the extraordinary instinct of GODS Spirit, which can warrand men destitute of Authority, to lay their hands on such persons. *Touch not mine anoynted, and doe my Prophets no harme,* sayeth the LORD, *Psal. 105.* Let all things be done decently, and in order, sayeth *S. Paul,* 1. Cor. 14. 40. GOD is not the author of confusion or tumult, but of peace, sayeth that same Apostile there, verse 33. To this purpose *Gregorie Nazianzen* in his 26 Oration, speaking of the chief causes

*Θεμιότερος
χρεὶς λόγου
καὶ ἡσυχίας
ἀνὰ χάριν*

of division in the Church, sayeth, *One of them is unrulie, ferventness without reason and knowledge*, and that another is, *Disorder and undecencie*, ἀταξία καὶ ἀνομία.

5. *The Sonne should account the person of his Father sacred*, ff. de obsequiis, Leg. 9. So we ought also to esteem of our spirituall Fathers: and, therefore, to offer injury to their persons, and that, in

Si quis cū sacra ministeria celebrantur, in sanctam Ecclesiam ingrediens, Episcopo, aut clericis aut Ministris time of divine Service, must needs be a grievous sin. In the *Novell Constitutions of Justinian, Authent. Collat. 9. Tit. 6. Novella 123. de Sanctiss. Episcopis, &c. Cap. 31.* there is a remarkable Law to this purpose, cited upon the Margine. The like Law we find in *Cod. Justin. Lib. 1. Tit. 3. de Episcop. & Clericis Leg. 10.* Now although in these imperiall Lawes, the sanction be severe, yet we wish no such severity to be used amongst us, but praying G O D, to forgive them who have transgressed: We desire them to consider, that anciently amongst Christians, such doings were greatly disallowed.

aliis Ecclesia injuriam aliquam inferat: jubemus hunc verbera sustinere, & in exilium mitti. Si verò hac sacra Ministeria conturbaverit, aut celebrare prohibuerit: capitaliter puniatur. Hoc ipso & in Litaniis, in quibus Episcopi, aut Clerici reperiantur custodiendo. Et si quidem injuriam solum fecerit, verberibus exilioque tradatur. Si verò etiam Litaniam concusserit, capitale periculum sustinebit: & vindicare jubemus non solum civiles, sed etiam militares judices.

6. *Chrysostom*, speaking of the reverence due by people to Pastors, sayeth, *A man may now see, that there are not so great scoffs and reproaches, used by the unfaithfull, against the Rulers, as by those that seem to be faithfull, and to be joined with us.* Let us therefore inquire whence commeth this negligence, and contempt of pietie, that we have such a hostilitie against our Fathers. There is nothing, there is nothing that can so easilie destroy the Church, as when there is not an exact jointure of Disciples, to their Masters; of children to parents, and of them that are ruled, with their Rulers. He that but speaketh evill against his brother, is debarred from reading the divine Scriptures, (for what hast thou to doe to take my Covenant in thy mouth sayeth the LORD; and subjoineth this cause, Thou fittest and speakest evill of thy brother,) and thinkest thou thy self worthie to come to the sacred

In his second
homilie upon
these wordes
of Priscilla
and Aquila.
Tom. 5. Edit.
Savil. pag.
327.

sacred porches, who accuseth thy spirituall Father? How agreeth this with reason? For if they who speake evill of Father or Mother, should dye, according to the Law; of what judgement is he worthie, who dare speake evill of him who is much more necessarie, and better, then those Parents? Why feareth he not, that the Earth should open, and swallow him, or that thunder should come from Heaven, and burn up that accusing tongue? See him also, Lib. 3. de Sacerdotio, Cap. 5. & 6.

7. In the next place, ye say, that the keeping of G O D S House, from pollution and superstition, belongeth to Authority, to the community of the faithfull, and to every one in his own place, and order: but, certainly if every one, or all the community, keep their own place, and order, they can doe nothing in this, by way of force, without, far lesse against Authority. Hence *Zanchius*, in his first Book of Images, Thes. 4. sayeth, *Without Authority of the Prince, it is lawfull to none in this Countrey, to take Idoles out of Churches, or to change any thing in Religion: he that doeth so, should be punished, as seditious.* This he confirmeth by reason, and by the testimony of *S. Augustin*, Tom. 10. de *Sermone Domini in Monte*, *Homilia 6.* And a little after, he subjoineth; *Augustin* handleth this Argument piously, he dehortheth his people, from such a practise, and sayeth, That it is *pravorum hominum, & furiosorum circumcellionum.*

8. As for your vehement accusations and threatnings, (here, & Answer 14) against the writer of the late *Warning* to the Subjects in *Scotland*, ye may easily perceive, by the printed Edition of that *WARNING*, and by the Printed Editions of our *Replies*, that, that offence is taken away. And now, reverend Brethren, why are ye pleased thus to digresse from the matter in hand, to waken and hold on foot, personall quarrels against your brother, by digging up buried words, and renewing haske interpretations thereof, contrary to his loving intentions, and after that himself, for satisfaction to all men, hath so publicly disallowed and abolished these words? This uncharitable dealing, can bring no advantage to the cause which ye maintain, but rather maketh it the more to be disgusted, in consideration of your too great eagerness to stir up hatred against your neighbour, and to work him trouble; whome ye ought not to persecute with implacable wrath, which worketh not the righteousness of

GOD; nor to exasperat against him his other dear Countrey-men: but rather, as well befeemeth your profession and calling, ye ought to exhort them to the most favourable construction of things, and to christian placability, and to the entertaining of their wonted loving affection towards him. As for these our preient questions, we desire Cap. 13. Theologically orlely, and peaceable, to conferre of them with you, O quam de or any other our reverend Brethren, of our own calling.

Aug. Lib. 9. Ye say that Master Knox spared not to call Kneeling a *diabol-
de unico est error licall invention*. If ye allow this saying, how can it be, that in your
Baptismo, Covenant, intended for removing of Innovations, and recovering of
Cap. 13. qui claro- the purity of the Gospell, ye expressly aimed not at the abolishing of
rum viro- this ceremony, which is so hatefull in your eyes? But if ye doe not ap-
rum qua- prove this his saying, why did ye not choose rather, in charity to cover
dam non this escape of so worthy a personage, then openly to blaze it abroad? *recte facta*
laudabili- 10. Ye have needlessly drawn into your discourse, mention of I-
ter se imi- renicum. Of which work, for mitigation of your unpeaceable censure,
tari putat be pleased to take notice of the judgement, of that most worthy Pa-
â. quorum stor, and most grave and learned Divine, D. James Usher, Arch-Bi-
virtutibus shop of Armagh, Primate of all Ireland, in this his Epistle written to
alieni sunt. the Author.

VIR EXIMIE.

Euseb. lib. *Summa cum voluptate* Εὐφροσύνην tuam perlegi: eamq; Patria tua
5. Hist. *Sfœlicitatem sum gratulatus, quod novum tandem produxerit* Εὐφ-
Eccles. *vaion, qui eam ipsi prastitit diligentiam & virtutem, quam olim*
καρ. κς. *exteris Ecclesiis (quum non admodum dissimiles de adiaphoris oborta*
לשׁלשׁ *lites earum pacem perturbarent) exhibuit ille vetus; qui* σεβασμι-
הנהל *tis ὁν τῇ προσηγορίᾳ, αὐτάτε τῷ τρόπῳ εἰρενοποιός, ὑπὲρ τῆς τῶν ἐκκλη-*
2. Sam. xi. *σιῶν ἐπὶ πῶς ἀρεσκάει τε καὶ ἐπὶ σεβίῃ.*

7. *Nulla salus bello: ipsiq; bello salus si qua sit, non alio quam pacis*
Judic. vii. *nomine ea continetur. Nam & de pace belli Uriam, opinor, à Davide*
xxii. *aliquando interrogatum meministi.*

Jam verò, pro Εὐφροσύνῃ, scriptum remitto tibi ego πολυμυκόν: sed
quod jucundum prabeat spectaculum midianiticorum satellitum inter
se manum

se manum conferentium, & mutuo isto bello Ecclesiola nostra, pacem promoventium.

Tu quicquid, hoc est, munusculi, sit ab homine optimè ergato affecto transmissum suscipe, & me (ut facis) ama.

Pontane, in Hibernia, III. Id. Decembr. anno reparata salutis 1632.

Tuus in CHRISTI Mi-
nisterio conservus

JACOBUS ARMACHANUS.

*Me juvat alma quies, gens hac fera bella minatur,
Et quoties Pacem poscimus, arma crepat.*

ARTH.
JONST.
Paraph.
Plal. 120.

The XIII. Duple.

YE repeat your former *Answer*, concerning your interpretation of the clause of forbearance, which we have already refuted in our former *Replies*, neither doe ye bring here any new confirmation thereof: And therefore all the three scandals, mentioned in our 13 *Demand*, doe yet remaine unremoved.

2. Although your interpretation were admitted, which we can not admit, yet at least the third scandall were nowise avoidable thereby, (whatsoever may be supposed concerning the other two,) and that because of the reason expressed in our 13 *Reply*; to which your *Answers* here are not satisfactory. 1. Ye doe insinuate, that ye think our Oath of obedience to our ordinary, and *Peareth* constitutions, not lawfull in it self: which we are perswaded is very lawfull. 2. Ye would seem to infer the unlawfullnesse of it, by challenging, the Authority whereby it was exacted; and alleading that their is no ordinance made Civill or Ecclesiastick, appointing any such Oath. This reason (although it were granted) hath no strength at all, to prove that which ye intend, to wit, that either our Oath is in it self unlawfull, or that we may now lawfully break it: for our swearing of that Oath is not

not against any lawfull Authority, either divyne or humane: and in such a case, Oathes concerning things lawfull, ought to be kept, whether they be required by appointment of a publick ordinance, or not: which whosoever denyeth, he openeth a patent doore to the breaking of lawfull Oathes, in matrimoniall and civil Contracts, and many other cases, daylie incident in humane conversation. Also the exacting of that Oath, was clearly warranded by two Acts of Parliament, viz. Parliament 21. of King JAMES the 6. holden at *Edinburgh*, Anno 1612. Chap. 1. and Parliament 23. of King JAMES the 6. holden at *Edinburgh*, Anno 1621. Act 1.

3. Ye take upon you to call in question, with what conscience that Oath was given. How oft, Brethren, shall we exhort you to forbear judging of other mens consciences, which are known to GOD onely? *Judge not, that ye be not judged.* Matth. 7. 1.

4. Ye alleadge, we can not answer before a generall Assembly for our Oath, and the scandall risen thereupon. No man needeth to be ashamed, before a generall Assembly, or any other judicatory, of his lawfull and due obedience, which he hath given to the publick constitutions of the Church of *Scotland*, and to his Majesties standing Lawes; or of any lawfull Oath, whereby he hath promised that obedience. As for the scandall, it was not given by us, but unnecessarily, and unjustly taken, by you, and some others, upon an erroneous opinion, obstinately maintained against the lawfulnessse of the matters themselves.

5. Ye say, that conceiving the Oath, according to our own grounds, none of us will say, that we have sworn the perpetuall approbation and practise of these things, which we esteem to be indifferent, whatsoever bad consequent of Popery, Idolatry, Superstition, or Scandall, should follow thereupon. We answer, 1. These bad consequents are alleadged by you, but not proven. 2. Evils of that kind should be avoided, by some lawfull remedy. And we doe not esteem it lawfull for us, to disobey Authority in things lawfull, although in themselves indifferent: for obedience commanded by the first Precept of the Decalogue, is not a thing indifferent. There be other means which are lawfull and more effectually against such evils, as we have specified in our eleventh *Reply*: 3. We did not swear perpetuall approbation, and

and practise of indifferent things; but knowing these things in themselves, to be approvable, we did swear obedience to the publick Laws, requiring our practise in these thinges, so long as the Law standeth in vigour, and our obedience thereto is required by our lawfull Superiours. 4. This course we hold to be more agreeable to our duety, then upon private conceptions of scandalls unnecessarily taken, to break off our due obedience to that Authority which GOD hath set over us.

6. Out of our assertion (*Reply 4.*) concerning the administration of the Sacraments in private places, to sick persons, in case of necessity, ye doe collect, that we cannot forbear the practise of these, although our ordinary, and other lawfull superiours, should will us to doe so. And hence ye infer, that herein *Pearth* Assembly, for which we stand, is wronged by us two wayes: 1. That we differ in judgement from them, about the indifferency of the five Articles: and next, that at the will of our ordinary, and ye know not what other lawfull superiours, we are ready to forbear the practise of these things, which the Assembly hath appointed to be observed.

7. As for your maine Question, Whether a duety necessary by divyne Law, may be, or may not be omitted, in case, our ordinary, & other lawfull superiours, should will us to omit it? before we answer to it, we must expound what we mean by our other lawfull superiours, because of your jesting pretence of ignorance hereof. We mean hereby, the Kings Majesty, the Parliament, the secret Counsell, and other Magistrates, and ecclesiasticall Assemblies, whereunto we owe obedience in our practise required by them, according to publick Lawes.

8. The Question it self ye doe express more clearly in your *Answer* to our 4. *Reply*; wher ye alleadge, that we find some of the *Pearth* Articles so necessary, that although the generall Assembly of the Church should discharge them, yet we behoved still, for conscience of the commandement of GOD, to practise them.

Thus are we brought to this generall Question;

Whether, or no, any thing necessary (or commanded) by divine Law, may, in any case, without sin, be omitted when publick humane Authority dischargeth the practise therof?

For resolving of this question, we desire the Reader to take notice of these Theological *Maximes*, received in the schools, & grounded upon holy Scriptur.

a Thom 2a 9. Affirmative preceptes, doe binde at all times, but not to all times, but only as place and time require; that is, when opportunity art. 5. ad occurreth. [*Præcepta affirmativa obligant semper, sed non ad semper, nisi pro loco & tempore; id est, quando opportunitas occurrit.*] But negative Precepts, doe binde at all times, and to all times. [*Præcepta sent. dist. negativa obligant semper, & ad semper.* a] As for example; A man 48. art. 2. is not obliged to speak the trueth at all times; for he may be some qu. 1. in time lawfully silent; but he may never lawfully lie.

Resolutio- 10 Of Affirmative necessary dueties, some are the weightier mat-
ne. Scotus ters of the Law, [*τὰ βαρύτερα τῶ νόμου*] as Judgement, Mercy, and in 3. sent. Faith, *Matth.* 23. 23. Others, lesse weighty, such as are those of the dist. 9. qu. *Pearth* Articles; which we call necessary, and ye doe reject.

unica, num 11. The exercise of some affirmative necessary dueties, may be
4. some times omitted, by Authority, without sin, for the publick peace, or some pressing necessity. Thus *Moses* permitted repudiation of a mans married wife, not fallen into adultery; neither did he urge strictly the affirmative duety of adherence, and that for the hardnesse of their heart. Wherein *Moses* had respect to the peace and unity of the Tribes of *Israell*, as *Alexander Alesius* observeth in his *Summe of Theologie*, Part. 3. Qu. 46. *Membro* 1. Art. 1. & Art. 2. *David* did not execute, in his own time, judgment against *Joab*, for his murdering of *Abner*, and *Amasa*, because the sonnes of *Zeruiah* were too hard for him. Circumcision was omitted, because of the uncertainty of their abode in one place, when the people were with *Moses* in the Wildernesse.

12. Exercise of ecclesiasticall Discipline, against open obstinate offenders, is an affirmative duety, incumbent, by divyne Law, upon the Pastors, towards those who are committed to their charge. Yet it may, and ought to be forborn, when it can not be used without an open rupture, and unavoidable Schism. Because in such a case the
Gregor. re- publick peace is rather to be looked to, lest in our inconsiderate zeal to
spons. ad 7. seperate the Tares, we pluck up also the Wheat. And what we can not
interroga- get corrected by censure, we can doe no more but mourn for it, and
tionem Au patiently wait till G O D amend it, as *Augustin* proveth at length,
gustini Cā Lib. 3. contra Epistolam Parmeniani, Cap. 1. & Cap. 2. & Lib. de fide
invarien. & operibus, Cap. 5. For in this time (sayeth Gregory) the holy Church
In hoc e- doeth correct something by fervour, something she tolerateth by meeknes,
nim (some

some things by consideration she dissembleth, & beareth, so that often by bearing & dissembling, she compesceth (or putteth away) that evill which she hateth. And Prosp. saith; for this cause therfor, they most with gentle piety be borne with, who for their infirmity, may not be rebuked. *nim tempo re sancta Ecclesia quadam per favo-*
rem corrigit, quadam per mansuetudinem tolerat, quadam per considerationem dissimulat, atque portat, ut saepe malum quod adversatur, portando & dissimulando compescat. Prosper, Lib. 2. de vita contemplativa, Cap. 5. Propter hoc ergo, blanda pietate portandi sunt, qui increpari pro sua infirmitate non possunt.

13. When a doctrinall error (not being fundamentall) prevail-
 eth by publick authority in any Church, a private Pastor or Doctor
 espying it, may lawfully and laudably, forbear publick striving against
 it, when he evidently perceiveth, that unavoydable Schism would fol-
 low thereupon. In such a case he should content himself, to feed his
 hearers with that wholesome Milk of the Word, which they may re-
 ceive, and delay the giving of stronger Food, unto them becaule of
 their infirmity: Considering that more necessary and weightier due-
 rie, which he oweth for preservation of order and peace; and labour-
 ing, in a milde and peaceable manner, to cure them. To this purpose
 belongeth that saying of Gregorie Nazianzen, Let no man, there-
 fore, be more wise then is convenient, neither more legall then the Law,
 neither more bright then the Light, neither more straight then the Rule,
 neither higher then the Commandement. But how shall this be? If we
 take knowledge of decencie, and commend the lawe of nature, and fol-
 low reason, and despise not good order. (*καὶ μὴ ἀτιμᾷζουμεν ἐνταξίαν.*)
 And that of the ancient Church of Lions in France, near eight hun-
 dredth years agoe; Who doeth not calme and peaceable moderate that
 which he thinketh, but is readie incontinent to contentions, dissensions,
 and scandalls, although he have not an hereticall sense, most certain-
 lie he hath an hereticall minde. *Nazianz. Orat. 26. tom. 1. pag 446. and 447. Edit Græcol. pa ris. Anno. 1630. Eccles. Lugd. Lib de tenenda veritate Scripturæ post mediū*
 (in Bibl. Patr. Tom. 4. Part. 2. Edit. 4.) *Qui non tranquille & pacifice moderatur quod sentit, sed statim paratus est ad contentiones, dissensiones, & scandala, etiamsi non habeat Hereticum sensum, certissime habet Hereticum animum.*

14. Divine Institution, by the Ministry of the Apostles, craveth
 Deacons, ordained by imposition of hands, for all their life time,
 Acts 6. Yet in our reformed Church of Scotland we have no such
 Deacons.

Deacons. Which oecomenicall defect, necessitated by detention of Church maintenance necessary for their sustentation, we hope shall not be imputed to our Church, as sin, so long as she despiseth not that Institution, and acknowledgeth, and lamenteth, this deficiency, and endeavoureth, by peaceable lawfull means, to have it remedied.

15. Although some affirmative Duties, necessary by divine precept, doe give place, some times, to other more weighty, and more pressing duties, (as the saving of a stranger may be omitted, for saving my father or my brother, or my son, out of the same danger, when I am able onely to save one of them. And many such like examples doe occur:) yet it is never lawfull to condemn or oppugn such Duties, as evill, or superstitious, or scandalous in themselves, neither to rank them amongst things in themselves indifferent.

16. Hence we doe inferre, that notwithstanding of the necessity of those of the *Pearth* Articles, which we call necessary, yet sometimes the practising of them, may become not necessary, and the omission thereof not sinfull, publick authority, & necessity of the peace of the church, so requiring. Some time indeed, the omission of a thing prescribed by an affirmative Divine or Humane Law, may be faultlesse: But it is never lawfull for Subjects, to transgresse the negative part of the divine Precept, by resisting with force of Arms, that power whereunto GOD hath subjected them, and to which he hath forbidden them, to make such resistance. Neither is it at any time lawfull, for Pastors and Teachers, to teach erroneous Doctrine.

*Thom. 2a
2a qn. 43
art. 7. prop
ter nullum
scandalum
quod sequi
videatur,
debet homo
præmissa
veritate,
falsitatem
decore.*

17. Ye doe attribute to us, as a great absurdity, that at the will of our ordinary, and other lawfull Superiours, we are ready to forbear the practise of these things which the Assembly hath appointed to be observed. And this ye inferre from the necessity of administration of the Sacraments, sometimes in private places, according to our judgment. Certainlie, ye will have much adoe, to make good, by right Logick, this your inference from such an Antecedant. But to speak of the matter of the Consequent, for satisfaction to the Reader, we find no such absurdity in it, as ye seem to proclaim. For, if some Duties appointed by divyne Law, give place some times to other weighty duties, such as is the keeping of publick peace and good order, as we have already shown, much more may a thing, notwithstanding of any humane Law appointing it to be observed, be for these respects omitted, at
the

the will & direction of those superiours, to whom we ow our obedience required by that humane law, & who have power to dispence with our practise in that part.

The XIV. D U P L Y.

IF the words of the *Covenant* be plaine, (say ye) concerning the meer forbearance, and speak nothing of the unlawfullness, no mans thoughts can make a change. But we have given our reasons, which justly move us to require greater plainness; neither have we as yet received satisfaction, concerning those reasons.

2. In our 14 *Reply*, we said, that your Band of mutuall defence against all persons whatsoever, may draw subjects, perhaps, to take Armes against their King, (which God avert) & consequently from that loyalty of obedience, which they ow to their *Soveraign*, & ours; except ye declare, and explaine your selves better, then ye have hitherto done. To this ye answer, that, by this *Reply* we doe a threefold wrong: one to our selves, another to the subscribers, the third to the Kings Majesty. But ye have not directly answered to the point proponed by us.

3. The wrong which ye say, we do to our selvs, is in forging from the words of the *Covenant*, impedimēts, & drawing stumbling blocks in our own way, to hinder our subscriptiō. This your wrongous asseveratiō, we justly deny, protesting, as we have often done, that we do walk sincerely in this matter, according to our light, not forging to our selvs impedimēts, nor drawing stumbling blocks in our own way; but clearly showing the impediments, and stumbling blocks, which the contrivers of the *Covenant* have laide in our way, by their very incommodious expression, irreconcilable [in our judgement] with your exposition.

4. Ye say, we wrong the subscribers, in changing the state of the Question, and in making a divorce betwixt Religion, and the *KINGS* Authority, which the *Covenant* joineth together, hand in hand. We doe nowise wrong the subscribers, when we propone uprightly our just scruples, as we in our consciences doe conceive them, whereby we are moved to with-hold our hands from that *Covenant*: whereof one is, the fear of unlawfull resistance to Authority, if we should hold to that *Covenant*; howsoever ye will not suffer to hear patiently this objection, because in your *Covenant* ye doe professe, the conjunction of Religion, and the *KINGS* Authority: which profession of yours, doeth not sufficiently serve for a full answer to our objection, against those

other words of that same *Covenant*, whereupon our scruple did arise. To clear this, we wish you to answer directly (to this our present *Demand*;) whether or no, in case of disagreement, (which God avert) think ye that the *Covenanters* are obliged, by vertue of their *Covenānt*, to make open resistāce, by force of Arms? If ye think they are obliged to make resistance, then we desire your Answer to the Reasons and testimonies broght in our 2. *Duply*, proving the unlawfulness of such resistance. But if ye think that they be not obliged, the declare it plainly.

5. But most of all, ye say, we wrong the Kings Majesty, in bringing him upon the stage, before his subjects, in whose minds we wold (as ye do unjustly alleadge) beget and breed suspicions of opposing the trueth, of making innovation in Religion, and of dealing with the subjects, contrary to his Lawes and Proclamations, and contrary to the Oath at his Coronation. We answer; we have not brought, but have found his Majesty upon this unpleasant stage, opposing himself openly to your *Covenant*, with solemn protestations, against all suspicions of opposing the trueth, or making innovation of religiō, or dealing with the subjects contrary to his lawes & proclamatiōs, or contrary to the oath at his coronatiō. this his Majesties declaratiō against which ye have protested, we have willingly received, & do truely believe it.

6. What the most honourable Lords, of his Majesties privy Counsell have done, cōcerning his Majesties last proclamation, & upō what motives, their Hs. themselves do know, & his Majesties high Cōmissioner, hath publickly declared in his printed *Manifesto*, contrary to some of your asseveratiōs, cōcerning the proceeding of that honorable boord.

7. Ye profess here, that, it becōmeth you, to judge charitably of his Majesties intentions, altho ye disallow the *Service Book*, and *Canons*, as containing a reall innovation of Religion; and doe affirme, that the intention of the Prelats, & their associats, the Authors and contrivers of the books, is most justly suspected by you. We have told you already, that, concerning the matters, contained in those books, it is not now time to disput, the books themselvs being discharged by his Majesties proclamation, and a royall promise made, that his Majesty will neither now nor hereafter, press the practise of the forsaide *Canōs* & *Service book*, nor any thing of that nature, but in such a fair & legall way, as shall satisfie all his Majesties loving subjects; & that his Majesty neither intendeth innovation in Religion or Lawes. As for the intentions of his
sacred

sacred Majesty, we do heartily & thankfully acknowledge them, to be truly conforme to his Majesties gracious declaration, in that his last Proclamation. And, indeed, it becommeth both you and us, to think so of them. Neither do we take upon us, to harbour in our breasts, any uncharitable suspicion, concerning the intētions of those others of whom ye speak; seeing they stand or fall to their own Master, and the thoughts of their hearts are unknown, both to you and us: and in a matter uncertaine it is surest to judge charitably. Yea, we have many pregnant Arguments to perswade us, that those reverend Prelates, and their Associates, had no such intencion, as ye judge.

8. Ye make mention of three wrongs, done by us to you: the one, in the *Warning*, whereof ye have an answer already given in our 12. *Duply*, where ye did use great exaggerations, then either the intencion of the warner did merit, or became your charitiy and profession. And by your repetition of it in this place, ye show, that ye have too great delight to dwell upon such expostulations, whereas theologicall reasons of the matter in controversie, would better become you in such a *Disput*. The second wrong is, that (as ye alleadge) we have wronged you, in with-holding our hand and help from so good a cause, of purging Religion, & reforming the Kirk, from so many gross abuses, and opposing all those who have modestly laboured for Reformation. But certainly, the wrong is done to us by you, in that ye do, without warrand of Authority, obtrude upon us, and those comitted to our charges, the swearing of an Oath, which is against our own consciences: and because of our just refusall & opposition, ye do wrong us also, in misinterpreting our pious and upright meanings, and in making and stirring up collaterall, and personall quarells against us, and threatening us therewith. Thus (if GOD by his special grace did not uphold us) might we be driven, by worldly terrours, to do against the light of our own consciences.

*Hieronym.
Apologia
adversus
Ruffinum
qua incipit
Lectis literis,
prope si-
nem. Tali-
bus institu-
tus Dis-
ciplinis, ut*

cui respondere non potueris, caput auferas; & linguam, qua tacere non potest sces? Nec magnopere glorieris, si facias quod Scorpiones possunt facere, & Cantharides. Fecerunt hac & Fulvia in Ciceronem, & Herodias in Ioannem: quia veritatem non poterant audire: & linguam veriloquam discriminati acu confoderunt. — Adversum impiissimos Celsum atque Porphyrium quanti scribere nostrorum? Quis ommissa causa, in superflua criminum objectione versatus est.

9. The third wrong, wherewith ye charge us, and for the which ye do insinuate, that we may fear trouble, is (as ye alleadge) in our speeches,
in pub-

in publick, and privatē, and in our missives, &c. Hereunto we answer, as in our former *Replies*, that whensoever it shall please you, to specify these speeches, we hope to give you, and all peaceably disposed christians, full satisfaction, and to clear our selves of that imputation; so that none shall have just reason, to work us any trouble. In the mean time, if our ingenuity would permit us, (as it doth not) to think it a decent course, to make use of hearkeners, and catchers of words, and to wait for the hauling of our Brethren, some of your own speeches might be represented unto you, wherein ye would finde weaknesse.

10. As for these owtward, or externall Arguments, which ye bring here, to prove your *Covenanting*, to be the work of God, from the success of your enterprize, from the multitude of subscribers, and from their contentment, & from their good carriage, (which we wold wish, in many of them, to be more charitable, and peaceable, and so more christian, then it is) we cannot acknowledge, to be a Cōmentary written by the Lords own hand, (as ye pretend) in approbation of your *Covenant*; unless ye first clearly show us the text or substance of your *Covenant*, to be written in the holy Scriptures, in all points therof; especially in those points, wherein ye and we do controvert, and which only, at this time, can be pretended against us, seeing we make opposition only in those points. And we wish heartily, that leaving these weak nots of Truth, to the Papists, chief acclaimers of them, amongst christians, (that we speak nothing of aliens from christianity) ye would be pleased to adhere, with us into the holy Scriptures, as the only sure & perfect rule of true Religion, and the heavenly Lamp, which God hath given us, to show us the way of truth & peace: wherein the GOD of Truth and Peace direct all our steps, for J E S U S C H R I S T our Saviour, who is our Peace: To him be Glory for ever: *Amen.*

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$$\frac{9/2}{c/c/s} \quad \begin{matrix} 5 \\ 67+ \end{matrix}$$

The Aberdeen, Boston and the Continent
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